

## EDITOR

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MARCH 1958

VOLUME XXVIII, NO. 7

## PUBLISHER

Joseph F. Wagner, Inc.  
55 Park Place, New York 7

Authors are requested to send the editor postage and self-addressed envelope for return of manuscript not accepted.

THE CATHOLIC EDUCATOR is published monthly except July and August by Joseph F. Wagner, Inc., at 55 Park Place, New York 7, New York. Second-class mail privileges authorized at New York, N. Y., with additional entry at Easton, Penna. The subscription price is \$3.50 per year; two years, \$6.50; three years, \$9.00; single copies 50 cents. Orders for less than a half-year will be charged at the single copy rate. Postage is prepaid by the publisher in the United States. Postage is charged extra for Canada and Foreign Countries. Copyright 1958 by Joseph F. Wagner, Inc., New York 7.

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## ON OUR FRONT COVER:

Irish Lads and Colleens. St. Patrick's Day is celebrated by the students of Marymount School in Arlington, Virginia, with true Irish spirit. Authentic dances and songs are accompanied by gay smiles, which might have been in Erin itself.

# CLIPS

## COMMENTS

### COLLEGE WORK IN HIGH SCHOOL

Help is on the way for the gifted student in high school. The Advanced Placement Program adopted recently by St. Louis University has been developed to enable qualified students to take college work in high school and receive placement and credit for it in college.

The purpose behind the program is to give able students challenging educational experiences in school, lessening unnecessary duplication in college and increasing the students' opportunity of taking advanced work in college.

The courses are given at the various high schools participating in the plan and, at the completion of the course, the student takes a three-hour examination prepared by a committee of six teachers and given by the Educational Testing Service. Twelve subjects are given including: English Composition, English Literature, French, German, Latin, Spanish, American History, European History, Mathematics, Biology, Chemistry, and Physics.

This program has much to recommend it and would seem to be part of the answer to the pressing problem of the gifted child.

### THE FIRST FOUR YEARS

In the past May issue of the *Home Messenger*, Irene M. Boyd presented an impassioned plea to keep Catholic school children in Catholic schools for all twelve years. She said, in part:

I have eight children in school—four in the high school and four in the grades—and two at home. And it takes all the money we can scrape together to keep them in school and even then it isn't enough. And that nearby public school where we wouldn't have any expenses but tablets and pencils begins to seem pretty tempting. Tempting, until we realize anything that might endanger the eternal welfare of the child isn't just good enough.

Those first four years are very important. It would take an exceptional home and mother to keep religion first without the aid of the good Sisters in the Catholic schools. In this day of fast living with so many distractions like the movies... the school has to be a definite influence for good.

Many of us went to overcrowded schools that were falling apart at the seams, but we learned, and we learned just as much or more than our sons and daughters who walk through marble halls. If we can have both, fine. If we can't, let's do without the trimmings—but keep our children in the Catholic schools all twelve years!

In emphasizing the financial aspect of the problem which led educators to consider eliminating the first four grades in Catholic schools, Mrs. Boyd, we feel, failed to hit at the heart of the problem. Catholic parents, like Mrs. Boyd (and myself), will gladly make every sacrifice necessary to insure a full Catholic education for their children. Building tech-

niques have been refined to a degree where economical schoolroom construction is a reality. The problem lies in staffing. Schools lie idle today for lack of Catholic teachers. Building has been deferred because there are no teachers to staff them. It is this problem which has led administrators to the drastic proposal of dropping the first four years. Given the solution here, new building techniques and the sacrifices of parents would insure a Catholic education for all who knocked at the door.

### THE "AVERAGE" CURRICULUM

Mr. George Sokolosky, in a recent weekly broadcast, reported the following conversation engaged in during the early 1930's at a dinner for high school teachers of English. As he listened to the talk around the tables, he turned to his companion, Dr. John Tildsley, an assistant superintendent of schools, and asked:

"Dr. Tildsley, what language are these people speaking?"

"English!" he replied.

"But it does not sound like English," I said.

"Nowadays," he replied, "everything goes. We have lowered our standards several times since you went to high school. There is no choice. We have to cater to the average and the average gets lower and lower."

The concept that the curriculum must be attuned to the average student—though primarily an attempt to be "democratic" on the part of the public school system—is nevertheless in evidence on the Catholic scene where large enrollments, greater teacher workloads, and other factors dictate an "average" curriculum. The manifold disadvantages to this system are obvious and their results are being felt throughout the nation in all fields.

These facts have caused the Very Rev. Paul C. Reinert, S.J., to speak out and label as "tragic" the "so-called democratization of the educational process" which offers the same courses for all students regardless of their individual ability.

Speaking before the tenth annual college-industry conference sponsored by the American Society of Engineering Education at the University of Michigan, Father Reinert said:

It is tragic to see how badly we have missed the rather simple truth that though the Creator has endowed us all with equal rights and a common destiny, He has distributed ability unpredictably.

He pointed out that because some students do not have the ability or interest for the study of mathematics and science, these courses have been eliminated or "watered down" in many high schools. As a result, he said, many engineering students in college are "educationally and

psychologically unprepared" for their course.

He called for a "genuine respect for learning not confined to the immediate practical results it can achieve," restoration of respect for the teaching profession and respect for the individual learner's rights to an education "geared to his ability and his desire to profit from his education."

Catering to the average student, regardless of "democratic" ideals or pressing needs, fails to measure up to reality. Utmost effort and achievements of the highest ideals are the goals in all areas of endeavor. For adequate training, this concept must start and predominate in the schools and challenging programs evolved which will produce well-educated, self-disciplined, and knowledgeable young people.

### **TORTUOUS PH.D. PROGRAM**

According to a special Committee on Policies in Graduate Education, the Ph.D. program is "tortuously slow and riddled with needless uncertainties." Frequently, it is "inefficient and traumatically disagreeable to the bewildered and frustrated candidate."

The committee composed of four deans of graduate schools, Dr. Marcus E. Hobbs, of Duke University, Dr. Jaques Barzun of Columbia University, Dr. A. R. Gordon of University of Toronto, and Dr. J. P. Elder of Harvard criticized the length of time required to get a doctorate degree. Unlike students in other professional schools, the candidate has no set timetable and does not know how long he will take to complete his work. Why? The committee reports:

Financial need . . . often comes into the picture. But all the same we know that too many programs have taken too many years simply because faculty members and the graduate office have failed to give hard-headed advice at the right time, have shied away from making their students work hard enough. . . .

A further stricture was made on the emerging Ph.D. degree holder who

. . . likely has become a sort of expert plumber in the card catalogs or other areas and neither as teacher or scholar will throw off this inhibiting heritage.

The committee made the following recommendations to improve the Ph.D. program:

- The whole program should not take more than three years of residence.
- Admission requirements should be tightened. Candidates for the Ph.D. should show that they can write respectable English and have a proficiency in two foreign languages.
- A member of the faculty acting as an adviser, should deal with the individual candidate.
- Two courses should be required: A "pro-seminar" during the first year and

seminar the second year.

-The thesis should show evidence of ability, research, and competence in developing original work.

### **MORE "OPINION," LESS "DOGMATISM"—BETTER TEXTBOOKS?**

"Textbooks That Don't Teach" is the title of an article by Oscar Handlin in the December *Atlantic* in which he states that the modern-day textbook is ". . . dogmatic and dull, an obstacle rather than an aid to learning." Reviewing the history of textbooks and decrying the old method of memory and rote education, Mr. Handlin uses the catechism method as a prime example when he says:

Of course, the young and the simple were not expected to comprehend the weighty tomes of the schoolmen or even the scriptures. But the procedures for their education rested upon the same assumption that the task of the student was to memorize what was presented to him. Instruction was through the catechism, a sequence of set questions to which there were set answers . . . (In the past eighty years) there has been no alteration in the basic assumption of the text that learning consists of remembering and that the function of the book is to supply the material to be remembered.

In writing textbooks, authors, set upon by all sorts of pressures from legislators and other groups who insist, e.g., that "The treatment of Luther must offend neither Catholics nor Protestants; and no suspicion may be cast upon accepted institutions," have resolved the situation by turning into hacks who write from the standpoint that "Safety lies in the refusal to arrive at conclusions. Judgments of any kind are suspect."

The solution, as Mr. Handlin sees it, is to

. . . break through the pattern of dogmatism and dullness which is characteristic of the species . . . cast off the ancient yoke of pretense that the knowledge they wish to communicate can somehow be so authoritatively defined that it can be presented by the textbook simply as material to be remembered. Only thus will they free themselves for the greater challenge of education.

In arguing for less dogmatism, greater "opinion" and authoritative treatises of subjects in textbooks, Mr. Handlin neglects several items worthy of note.

A textbook, with few exceptions, must necessarily contain statements of principles and truths "dogmatically" asserted if they have passed the tests of criteriology. If Mr. Handlin argues that these texts should be revised to include new applications of these truths, he is to be commended. If, however, he argues, and we interpret it thus, that textbooks must be revised to reflect the modern philosophy (actually older than Aristotle) that nothing is certain, everything is relative, then his remarks should not go unchallenged.

In attacking memorization, Mr. Handlin slights his own profession, for he omits entirely the role of the teacher. Does he mean to imply that the teacher is to be entirely replaced by the textbook? Does he subscribe to the error that memorization and understanding are incompatible?

The idea that Mr. Handlin thinks that modern textbooks are "dogmatic and dull" is belied by two forthcoming events of which all educators should be aware. In May, the Devin-Adair Company will publish E. Merrill Root's "Cold War in the High Schools" which takes up this very problem and, according to reports, indicates their subtle propaganda and false philosophy. In April, *THE CATHOLIC EDUCATOR* will publish an article entitled "What Textbooks You Approve" by Sara Conners which treats critically a current English series (now being used in several dioceses) which very subtly tends to undermine Christian principles and whose discussion assignments can implant a resentment of authority if they do not come immediately under the Holy Office's censure of teaching "situation ethics."

Textbooks are tools and their authors should be unquestionably authorities in their field. The fact that there is discussion about them indicates that there is a need for examination. If nothing else, this examination will make educators aware of the content of the textbooks they use and urge them to pick wisely and well.

### **IT SHOULD BE NOTED THAT . . .**

. . . The ejection of 644 pupils from the New York City schools as a result of a new policy toward chronic troublemakers and criminals is but the first step to rid the rotten apples from the poisoned tree. It is now necessary to administer the antidote, and it should start at the roots—an overhaul of the guiding philosophy and the maturing by some parents.

. . . Mr. Stanley Lichtenstein, research director for the POAU (greatest challenge: the tax certificate plan, *Catholic Educator* January, 1958, p. 307) has resigned, charging the organization with advocating the very policies it pretends to abhor—the non-separation of Church and State.

. . . Of the 40 high school seniors selected as finalists in the 17th Science Talent Search conducted by Westinghouse, two were from Catholic high schools. From Mercy High School in Chicago, Bernadette G. Londak earned her recognition by developing a geometric proof of one of the laws describing the motion of a planet around the sun. In Wyoming, Lynda D. Wallace, of Saint Mary High School, Cheyenne, became eligible for her work in an investigation of an unknown bacterium which liquifies potato agar. Father Cavanaugh, take note!

# FROM MINE TO MISSILE

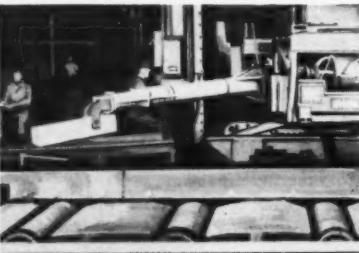


## America's Railroads Make the Connections!

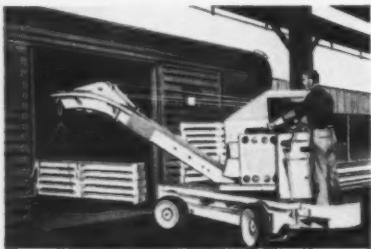
No one has ever counted all the uses of nickel. But over 3,000 different alloys contain this tough, durable metal! An astonishing range of articles — from paper clips to guided missiles — depend on nickel one way or another. Yes, nickel "gets around" — with the help of dependable, economical railroad transportation!



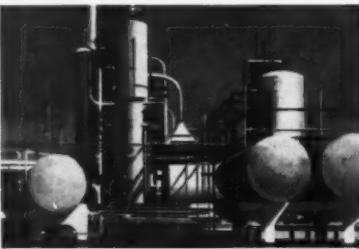
Pure nickel is not easy to obtain. It is usually found combined with copper and other minerals. The ore must be crushed, "roasted," and smelted, then shipped by rail to distant refineries where final impurities are removed.



About 85% of all nickel is mixed with other metals to form alloys, such as stainless steel — each with its special advantages. At the mill, these alloys are rolled and drawn into bars, sheets, tubes, and other workable shapes.



These "mill products" are then loaded into freight cars and shipped to manufacturers, who turn them into familiar objects such as spoons and saucers — and vital parts for TV and hundreds of other useful articles.



Certain nickel alloys are especially important today, because they withstand extreme heat or cold. They are widely used in jet engines, for instance — and in oil refineries, where temperatures may reach 200 degrees below zero!

Carrying nickel from mine to market is a big job for America's busy railroads. It's another example of how the railroads serve the nation every day — swiftly, efficiently, and economically.

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Reprints of this advertisement about America's railroads and the country they serve will be mailed to you for use in your classroom work upon your request for advertisement No. 34.

## PERSONALITIES In Focus

► **Rev. Paul C. Reinert, S.J.**, president of St. Louis University is one of the 12 persons named to the planning commission for the 150th anniversary of Lincoln's birth.

► Assistant professor of modern languages at St. Peter's College, Jersey City, N. J., **Dr. Charles Kreidler** has received a Fulbright grant to teach English to native teachers at Central University, Quito, Ecuador.

► A specialist in psychiatry, **Rev. S. Oley Cuttler, S.J.**, a graduate fellow at Georgetown University, has been appointed to a committee to study the definition of criminal insanity used in the New York courts by the Governor, Averell Harriman.

► **Notre Dame Sister Mary Loyola**, principal of Elyria District Catholic High School has been appointed president of Notre Dame College, Ohio. She succeeds **Sister Mary Ralph** who is on leave of absence to complete doctoral studies.

► **Professor Leo Kennedy**, director of the departments of education and psychology, Creighton University, was elected 1958 chairman of St. Catherine School of Nursing, Omaha, Nebr., advisory board.

► The appointment of **Rev. Thomas P. Munster, C.M.**, as principal of De Paul Academy, Chicago was announced recently by the **Very Rev. Comerford J. O'Malley, C.M.**, president of DePaul University.

► **Sister Mary Peter**, chairman of the physical science department at Georgian Court College in Lakewood, N. J., has received a grant from the Atomic Energy Commission to continue her research.

► **Rev. Mark Fitzgerald, C.S.C.**, of Notre Dame University was succeeded as president of the Catholic Economic Association by **Dr. Charles J. Walsh**, an associate professor of economics at Fordham University.

► **The Rev. Cyril O. Vollert, S.J.**, dean of the school of Divinity at St. Louis University has been chosen outstanding scholar of the year in Maryology by the American Maryology Society.

► **Sister Mary Zoe**'s student orators at Sacred Heart High School in Pittsburgh have won for her a rare second award from the National Forensic League amassing 30,000 points in speech contests.

## News of School Supplies and Equipment

### New Rotating Electric Machinery Equipment

Crow rotating electric instruction equipment, for many years a familiar sight in electrical shops and industrial training programs, is now available in three different "visual experiment" models to meet the needs of every course.

Model 200 is a 119-piece unit for elementary courses. It provides a solid grasp of the AC-DC motors and generators most commonly used in household appliances and simple industrial machines.

Model 250, for intermediate courses, with 182 parts, permits a more intensive study of the machines covered by Model 200, plus a comparative analysis of concentrated and distributed windings. It gives students a quantitative understanding of voltages and currents as they affect commercial machinery.



Model 700 is the comprehensive Crow unit for advanced courses. Its 241 parts constitute a complete rotating electric machinery laboratory—all the apparatus needed to teach the theory, construction and operation of almost every commercial motor and generator now in use, including AC, DC, magnetos, interpoles, rotary transformers, sine-wave apparatus, induction regulators, dynamotors, synchros, etc.

Each model includes a work-manual newly revised from cover to cover. These fully illustrated manuals give step-by-step directions for setting up each machine, then discuss the principles involved and their practical applications.

For details, prices and specifications, write Universal Scientific Co., Inc., Vincennes, Ind.

SS&E 23

### Standard Teaching Microscope at School Budget Price

To meet the need for improved instrumentation in today's rapidly expanding science programs, a new line of low-cost microscopes is now being delivered by Bausch & Lomb Optical Co., Rochester, N. Y. These new ST microscopes appear to be the closest thing to a professional



laboratory microscope ever developed for school use, yet the price is among the lowest.

The new microscopes have been designed to keep pace with the increased emphasis on science in the school curriculum. Standard in size and in operation, students can now learn correct microscopy from the start, with no habits to unlearn as they advance. The ST series features the separate coarse and fine adjustments that are essential to precise

(Continued on next page)



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lap as the puppet's mouth. To make puppets speak, children put fingers into bottom fold and open and close hand. Arms, ears, other features can be added to make puppets more interesting.



**INDIAN HEADDRESS.** Cut off bottom end of a paper bag. Flatten and fold bag into pleats about two inches wide. While still folded, cut pleats to resemble feathers, leaving about two inches at end of bag for head band. Unfold and let children decorate with crayons.

**COLORFUL COSTUMES.** Large paper bags from cleaners or grocery stores make beautiful costumes. Cut holes for arms and head. Children will enjoy coloring costumes of foreign lands, space men, animals and others. Binney & Smith Inc., 380 Madison Ave., New York 17, New York.

B.11



**THE CRAYOLA® MAKERS**



### News of School Supplies (Continued from preceding page)

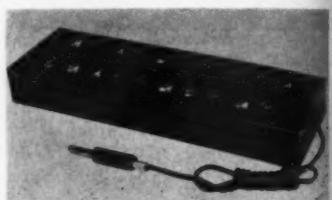
focus. The pre-focusing gauge, an exclusive Bausch & Lomb teaching aid, reduces damage to objectives and slides by pre-determining coarse focus. In addition, it is invaluable in saving time normally consumed in attaining satisfactory focus.

Fine focus is made easy by means of a new fine adjustment with a slow tube travel of only 0.25mm per revolution of the focusing knob; total fine focus travel range is 1.5mm. A new 43X objective, with high resolution of 0.55 N.A., is claimed to provide the finest image quality and the flattest, distortion-free fields attainable with any school microscope.

All models in the new microscope line are detailed in Folder D-1074, available on request from Bausch & Lomb Optical Co., Rochester 2, N. Y. **SS&E 24**

#### New Earphone Aggregate Box

A new improved attachment, known as the "Earphone Aggregate Box," has been developed by Audio-Master Corp., 17 East 45th Street, New York 17. This new unit, housed in a compact metal case, makes possible the distribution of sound to as many as 20 headsets for individual earphone listening and can be easily attached to any record or transcription player, tape recorder or radio receiver, provided it has a detachable loudspeaker or a special jack for earphone use.



This attachment had previously been available as a unit with only eight outlets. Through the utilization of the new "Earphone Aggregate Box" colleges, schools, and libraries will now be able to play records and transcriptions for more individuals at a time. **SS&E 25**

#### Iowa Breakfast Studies

Of special interest to teachers of home economics, biology and general science is a free pamphlet entitled: *A Résumé of the Findings of the Iowa Breakfast Studies*.

The investigation was made by dieticians in the department of nutrition of the State University of Iowa into conflicting claims for various breakfast menus. These included a wide variety of both hot and ready-to-eat cereals as well as those in (Continued on page 436)

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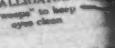
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## News of School Supplies

(Continued from page 434)

cluding eggs, bacon, and milk.

Quantities of the pamphlet for class use may be had from the Cereal Institute, Inc., 135 So. La Salle St., Chicago 3.

SS&E 26

### H.S. Placement Test

A high school placement test, designed to meet the specific needs of educators, has just been announced by Science Research Associates of Chicago. This test is an entrance examination which is also

designed for use in placement and guidance.

Content of the tests was decided by a large group of public, private and parochial high school administrators working jointly with SRA test specialists. Five separate test scores—non-language intelligence, reading comprehension, vocabulary, arithmetic computation, and a composite score—give educators the information needed to predict success in school generally and in reading and arithmetic specifically.

The non-language intelligence section gives a more accurate measure of intelligence for students with reading difficulties

or students from low socio-economic backgrounds than would a verbal intelligence test, and is equally appropriate for the linguistically gifted.

Tests results may be used in a variety of ways: to determine which students to admit to high schools with limited enrollments; to plan instruction which meets both individual and group needs, to determine grouping within a classroom; to help screen out students who need more intensive study; and to help individual students decide on educational objectives.

The SRA High School Placement Test is SRA-scored only. SRA loans all materials, scores and reports results within two weeks after answer sheets have been received for scoring. This service frees the teacher and other school personnel for more important duties, preserves the security of the tests, and facilitates special reports. A new and secure form will be constructed each year.

For further information, write Science Research Associates, 57 West Grand Avenue, Chicago 10. Ill.

SS&E 27

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SS&E 28

MONSIGNOR PAUL E. CAMPBELL EDITOR

# EDITORIAL



## BETTER MEN, NOT BETTER BALLISTICS

AT THE CLOSE of a two-day conference of the presidents of the 28 Jesuit colleges and universities in the United States, Father Edward B. Rooney, S.J., president of the Jesuit Educational Association, gave us the following summary of the presidents' discussion. All the presidents were in agreement that the lost potential talent from our elementary and high schools should, through testing, counseling, and a scholarship program be given an opportunity to complete their education; that the improvement and expansion of the teaching of science and mathematics should be provided for at both the secondary and college or university levels; that the critical shortage of Americans proficient in certain currently significant foreign languages should be corrected.

"If these objectives can be obtained only through federal aid, then that aid should be made available on an across-the-board basis, for all students and institutions.

"When because of state constitutional provisions such across-the-board distribution is precluded, provision should be made for direct grants from the federal government to individuals or institutions affected.

"Unless such provisions were made, the program could not achieve its purpose, because it would bypass a very large pool of individual talent and of educational facilities."

We thank Father Rooney for his trenchant synopsis of the discussion; its logic is clear.

"The basic response of education to today's pressure," the statement continues, "lies not in a program of better ballistics (despite its importance) but in one that produces better men. Even though technological superiority is a condition for our survival, its pursuit must not blind us to our reasons for survival. Any

panic-inspired aping of an alien system could quickly destroy the very values we undertake to preserve."

## JOHNNY LEARNS TO READ

EVERY PARENT and every teacher of young children would do well to read "An Open Letter to Johnny's Mother" by Sister M. Jeromine, in the August 1957 issue of *The Sign*. We venture that Sister Jeromine is an experienced teacher of primary children. She knows that the solicitous parent is concerned about his child's difficulty in learning to read, but that sometimes the problem looms more serious than it deserves. She begs of the parent that he refrain from magnifying this problem in his own eyes and in the eyes of his child. Long experience has taught Sister that it is not unusual for a little six-year-old to lag behind the others, especially if his sixth birthday does not occur until he is well launched in the first grade. His difficulty may be that he is simply "not ready to read."

The mother to whom Sister addresses her letter has previously told Sister that little Johnny still clings to his mother, is sensitive, cries easily, and is timid about mixing with the group. But what has this to do with reading? asks the mother. It has much to do with reading, replies Sister; for all of these symptoms are signs of emotional and social immaturity.

"Readiness for reading means," continues Sister Jeromine, "that the *whole child* is mature enough to cope with the complex task of interpreting abstract symbols. His mind must be capable of reasoning on a six-and-a-half-year level; he must be emotionally ready to meet the typical problems of the first grader: adjusting to large groups without demanding more than his share of the teacher's attention, meeting little failures and difficulties without tears, maintaining interest and attention for the length of a normal beginner's class period, taking it with good grace if he is not the center of the group. Socially, he can give and take as well as the others, he is as willing to be last on the swing as first, he plays an active part in group games and is a good loser."

There are other signs of readiness such as good speech and language habits and, most of all, a great interest in books and stories with a childlike curiosity to know "what the words say." His physical readiness is a matter for one's family doctor to determine. But the emotional and social factors merit the investigation of the parent and the teacher. If the child breaks into tears over his failure to master words even when repeated to him over and over again, it may indicate

nothing more serious than that he is not yet ready for reading. Perhaps he is not self-reliant enough to master word recognition "without fear, discouragement, and tears."

Frequently children are inwardly worried that they may not measure up to their parents' expectations. Sometimes parents push their young children too hard, and children develop a fear that the parents will be ashamed of them. There is no essential reason why Johnny should do as well or better than his older brother. His failure to do so may prove nothing more than that he is not emotionally mature enough to conquer beginning reading. Yes, he may need another year in the first grade before he can develop the emotional stability to meet the difficulties of word discrimination. When asked to distinguish between *what* and *that*, *where* and *when*, he may be thrown into a panic. Continuous frustration tautens his little nerves. He must first learn to relax. Parents must for the nonce divert their attention from the reading problem. Above all, do not tell Johnny that he is "failing the first grade." At the suggestion of those who know best, "he is merely stepping back to get a sure footing lest failure should occur—or, he is being retained because of immaturity. Johnny is fortunate in being allowed to repeat; we have instances of children who were pushed on to the second and third grade, "only to develop into serious cases of reading failure and emotional instability because they cannot do the work."

Nor can his personality suffer any harm. Soon he will begin to taste the joy of achievement, and to move easily with children on his own level. "For little boys like yours to repeat the first grade is no more an abnormality than it is for them to retain their baby teeth for six months or a year longer than other children their age!"

Children are happy when they are able to compete with their peers. Teach Johnny to relax and, dear parents, learn to relax yourselves. Even if your pride suffers a severe blow, never let the child know it; keep the question of reading in the background for the

remainder of the school year. Give the child help in the evening if he asks for it, but do not put him under pressure to do things or to master things that he cannot. Read him good children's stories, and it is best that these stories have a little touch of humor. Soon he will want to read for the sheer joy of it, and this is splendid motivation. Large, colorful ABC books will ease his way, and sound games in which all the family take part will give him valuable auditory training for ears unattuned to the difference in sounds. These games afford a challenge and, once children enter into the spirit of the game, they will gladly accept the challenge. Relax yourselves, instruct the older children to relax, and then Johnny will relax.

"If it should happen that you do not know the secret of 'how to relax,' you will find it in perfect trust in God. The dear Sacred Heart loves us more than we can ever imagine and He longs to have us place our confidence in his love. No harm will come to Johnny if you confide all your anxiety about him to the loving Heart of Jesus and then live from day to day, waiting patiently until he 'grows into reading.'" The sequel to this story is that Johnny repeated the first grade, and his second attempt at beginning reading was a happy and successful one. Would that all parents were to take the intelligent interest in their child's faltering attempt that Johnny's parents did.

## RELIGION CLASSES CONSTITUTIONAL

THE USE OF PUBLIC SCHOOLS for religious education outside of regular school hours is not unconstitutional, we read in a decision by the Department of the Attorney General of Rhode Island. Present practice is strongly opposed to the use of public school buildings for the teaching of religion at any time. But Assistant Attorney General Archie Smith, who prepared the Rhode Island opinion, has this to say: "Under the present state of the law we can only conclude that the use of school property after school hours for religious

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**Erratum:** A *no* found its way, in error, into the January 1958 issue, page 320, paragraph headed **Accreditations**, the college being **Duchesne College of the Sacred Heart**, Omaha, Nebraska. The fourth word, below, reads correctly *the*. The entire paragraph is reprinted for those who display the college spreads on bulletin boards; the reprint will fit exactly over the incorrect version.

### ACCREDITATION AND AFFILIATIONS

The College has the official recognition and the approval of the North Central Association of Colleges and Secondary Schools; State of Nebraska\*; University of Nebraska; Catholic University of America. The College holds membership in the following: National Catholic Education Association; American Council on Education; Association of American Colleges; National Education Association; National Commission on Accrediting; Nebraska State Education Association; Nebraska Association of Church Colleges; Nebraska Association of Colleges and Universities; Nebraska Independent College Foundation; Nebraska Council on Teacher Education; Association of Foreign Student Advisors; American Conference of Academic Deans; American Association of Collegiate Registrars. \*To give the teacher training required by Nebraska Initial Secondary School Certificates and for Elementary Certificates.

By SISTER MARY TERENCE, I.H.M.  
St. John High School, Jackson, Michigan

# Preparing for the Feast of Annunciation

Attitudes as well as knowledge will be conveyed through the medium of this dramatization which calls on a voice choir and individual workers representative of several walks of life. The brevity of this tribute to Mary makes it ideal for the religion period in the classroom.

Sister Mary Terence has had her teaching experience concentrated on English at the secondary level. She is a graduate of Marygrove College, Detroit, and is now working for an M.A. in English at the University of Detroit.

The pupil taking the part of the Blessed Virgin stands in the center and a verse choir of about twelve form a semi-circle back of her. The workers come in from alternate sides to the center to speak, then move down stage to form a line in front of the verse choir. Each worker is attired in garb characteristic of the group he represents.)

**SOLO:** The first Annunciation day was a day of gift giving. God gave Himself to us through Mary. "And the Word was made flesh and dwelt amongst us." Mary gave herself to God, body and soul, to serve Him. "Behold the Handmaid of the Lord." In these few words she has summed up our great vocation to love, serve, and praise God in our daily tasks. Work well done, willingly, lovingly done, is our way of giving ourselves to God, as Mary did at the Annunciation. Let us listen to some of the workers of the world as they tell us how their work helps them to know, love, and serve God, in Himself and in His members.

## The Carpenter

**CARPENTER:** My work has great dignity. Jesus, the Son of God, spent all but three years of His earthly life in the carpenter shop at Nazareth. His example has taught me to reverence my tools, to keep them clean and in order, always ready for use. I have learned much about wood by planing and joining and sanding it, but I have also learned much about God through tracing His wonderful designs in the delicate patterns of the grain.

**VERSE CH:** Unless the Lord build the house, they labor in vain who build it.

## The Housewife

**HOUSEWIFE:** Most girls will follow my vocation, being a wife and mother like Mary. My calling really fulfills the divine command to praise God. I prove my love for Him by working and taking care of my family. When I clean the house and put things in order, I think of God's wonderful order in the universe. When I bake and serve food, I remember the Living Bread

that comes down from heaven to feed the world. Everything I do tells me how to live my life with Christ as Mary did.

**VERSE CH:** Whatsoever you do in word or in work, do all for the honor and glory of God.

## The Farmer

**FARMER:** It is easy for a farmer to think often of God as He does his work. When he sows the seed, he recalls Christ, the Divine Sower, planting the seed of His Word in the stony soil of men's hearts. In gathering the harvest he is reminded that all the fruits of the earth are the gifts of a loving, generous Father. With a grateful heart he prays, "We give Thee thanks, O Almighty God, for these and all Thy benefits, which we have received from Thy bounty, through Christ Our Lord."

**VERSE CH:** He that abides in Me and I in him, the same beareth much fruit.

**NURSE:** I am Nancy Nurse; I am a worker who helps to supply the needs of the world. I taste the joy of helping my fellow man. When I serve the sick members of the Mystical Body, I remember that it is Christ Himself I serve.

**VERSE CH:** As long as you did it to one of these my least brethren you did it to me.

**MINER:** "In the sweat of Thy face shalt thou eat bread," was God's word to the first man. I too am a child of Adam and know the effort, the hardship, and the monotony of work. I try to accept the pain of it in the spirit of the Cross. My daily tasks help to purify me of selfishness, sloth, and angry passion. Thus I become a more worthy tabernacle of the Trinity which dwells within me.

**VERSE CH:** Come to me all ye that labor and are heavily burdened and I will refresh you.

**NUN:** I am Sister Gloria. I live a life of complete praise too, just like my name. I teach school and like Mary am the spiritual mother of other Christs. I teach my children that by the work of the mind we can give God glory. We discover the truth of God in our studies. We must reflect His wisdom and knowledge in our lives. We follow Christ who is the Way, the Truth, and the Life.

**VERSE CH:** Suffer the little children to come unto Me, for of such is the Kingdom of Heaven.

**PRIEST:** My work is to bring Christ to all the workers in the family of God. Every day I have the privilege of preparing and serving to them the heavenly Ban-

quet of the Holy Eucharist. Through me the Father answers the prayers of His children who beg: "Give us this day our daily bread."

**VERSE CH:** The faithful servant whom the Lord setteth over His family, to give them their measure of wheat in due season.

### The Work and the Workers

**ALL:** God made the world.

**4 WORKERS (At right):** He made the sea, and the fish in the sea. He made the earth and the grains of the earth. He made the gold and the silver and the iron ore and the coal that lie beneath the soil.

**VERSE CH:** He made man, and He gave man the power to work so that man might use the fish and the grain, and the minerals; and since God made man in His own likeness, that many might love and serve Him, the worker is more important than the work.

**4 WORKERS (At left):** The fisherman is greater than the fisheries. The farmer is greater than the farm. (4 workers at right) The miner is greater than the mine. The worker in the factories is greater than the factory. (All) Through his work, man gives love and praise and service to God. The story of our life is the story of that love and that praise and that service.

(Workers kneel and offer their symbols of their work to Mary.)

**VERSE CH:** This is the prayer of the worker, the draftsman, the artist.

**WORKERS:** In the name of the Father and of the Son and of the Holy Ghost. Let us offer to God who has given us everything, all the work of our hands and of our minds. Oh, let us make it perfect for the sake of our Lord, who worked with His blessed hands while He dwelt upon earth.

**SOLO 1:** Lord Jesus, I offer Thee this day, all my works, my hopes and struggles, my joys and sorrows.

**SOLO 2:** Grant to me and to all my fellow workers the grace to think like Thee, to work with Thee, to live in Thee.

A corner of the art class at Ladycliff Academy  
Highland Falls, New York.



**SOLO 3:** Make me able to love Thee with all my heart and serve Thee with all my strength.

**SOLO 4:** Thy Kingdom come in all our convents, factories, workshops, offices, and all our homes.

**WORKERS (All):** O Sacred Heart of Jesus, bless the workers of the world.

**VERSE CH:** Sacred Heart of Jesus, sanctify the workers; Thy Kingdom come through them. Amen

(Workers rise.)

**VOICE CH:** *Behold a Rose* (third stanza)

We pray to thee, O Mary,  
Thou pure and tender Rose,  
That through the Flow'ret's sorrow  
Our souls may find repose.  
And help us now prepare  
Within our hearts a dwelling  
And place the Flow'ret there.

### ACKNOWLEDGMENTS

1. *A Hymn to Work* (Grailville Publication).

2. *Young Christian Worker's Prayer*.

3. *The Work and the Workers* (Faith and Freedom Series, Book Five).

### Religion Classes Constitutional

(Continued from page 440)

instruction does not violate the rights of any citizen." Several cities and towns, in Rhode Island and elsewhere, have permitted the use of school buildings for religious instructions. It is the opinion of Mr. Smith that we ought not to interfere with the exercise of such discretion unless there is a clear and manifest violation of the rights of the citizen. He pointed out that every school building is a civic center where citizens, parent-teacher associations, Boy Scouts, Girl Scouts, and all manner of recreational and educational clubs may meet and discuss and carry on activities of interest to them.

"Rather than being inimical to the educational policy of the State," declares Mr. Smith, "it is a wholesome thing to have school buildings which are maintained at large expense by the taxpayers used for the purpose of furthering virtue and moral education among the people, such purpose being essential to the rights and liberties of the people.

"In an era in which the very foundations of the democratic form of government are being shaken by the erupting force of Communist philosophy, can we say that any training in virtue and morality ought not to be permitted in public school buildings because it is done under the auspices of a religious denomination? Would those men who framed our Constitution, who were themselves devout persons, and who sought to secure religious freedom for their posterity, have denied the incidental use of public buildings for religious training when it did not interfere with the primary use of those buildings?"

Mr. Smith presents a good case. We agree with him.

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## *The Story of the New Testament*

# The Epistle of St. Jude

Both brief and practical the Epistle of St. Jude is from the pen of one whom many today know as the saint of the impossible. In a continuing series, the author gives the reader side-lights on the epistle as an encouragement to its reading.

Father Guyot is professor of Sacred Scripture and fundamental dogma at St. Thomas Seminary. After completing his training at St. Mary's Seminary, Perryville, Mo., he took his licentiate in sacred theology at The Angelicum, Rome, followed by Studies at the Pontifical Biblical Institute, Rome. His memberships include the Catholic Biblical Association and the American Oriental Society. He is a member of the executive board of the NCEA. He is the author of *Scriptural References to the Baltimore Catechism*, *In the Footsteps of Christ*, and *From the Pulpit of the Cross*.

WHEN THE SEVEN Catholic epistles are named, the one most likely to be overlooked would be that of St. Jude. This oversight would not be new. In the early Church it was not used very much, and today quotations from this brief epistle are seldom heard or read. Outside of the second epistle of St. Peter this letter is the least known of the canonical books of the New Testament. The author, Jude, was "the servant of Jesus Christ and the brother of James." There our certain knowledge of Jude begins and ends! He was one of the apostles; in the listing of the apostles found in the gospel of St. Luke he is called "Jude the brother of James." In St. Matthew and St. Mark the name of "Thaddeus" takes the place of Jude; in some sources he is also called "Lebbeus." In the liturgy of the Church he is united to St. Simon; and their feast is observed on October 28.

### Solving Relationships

In the epistle St. Jude calls himself the brother of James; it is generally agreed that this is St. James the Less, one of the apostles, who became the first bishop of Jerusalem, and who was the author of one of the Catholic epistles. Both St. Matthew and St. Mark speak of "James and Joseph and Simon and Jude" as brethren of the Lord, that is, as cousins of our Lord. It is not easy to figure out the relationship. St. James is called the son of Alpheus; and the name of his mother is Mary, who is considered to be the wife of Cleophas!

Many seek a solution by identifying the name of Alpheus with that of Cleophas. The Mary who was wife of Cleophas is considered to be the sister of our Blessed Mother. There are other possibilities, but this seems to be the best way to solve the relationship. Whatever may be the solution there does not seem to be any doubt that St. Jude was a cousin of our Lord, that he was the brother of St. James, and that he was an apostle.

Outside of his name in the various lists of the apostles, nothing is recorded of him in the New Testament as far as the ministry is concerned. After the ascension of our Lord, St. Jude is said to have preached the gospel in Syria and eventually suffered martyrdom. It may be noted that in our time devotion to him has developed into a very tangible form!

### Time of Writing

It is impossible to say with certainty where he wrote his epistle; as for the time of composition most authorities agree that it was written some time between 62 and 67, very likely after the death of St. James, but before the death of St. Peter. St. James was martyred in 62 and St. Peter in 67, although some would place the death of the latter in 64. By mentioning the name of his famous brother, St. Jude was manifesting his relationship in the first place; then he was pointing out to the readers of his letter that he deserved to be heeded because of this relationship. It may be too that he was taking the place of his brother! St. James had written to the Jewish Christians in 58; now these same Jewish Christians were in danger because of "ungodly men" who were "disowning our only Master and Lord Jesus Christ." St. James was dead, so it was natural that his brother should write in his stead. This may be the reason that St. Jude mentioned the fact that he was a brother of St. James. Certitude in this question cannot be had; but it is probable that the above explanation is fact, and not fiction.

The letter gives evidence that St. Jude was writing for Jewish Christians; his references to Jewish history and especially his reference to the book of Henoch, one of apocryphal books to be found in Jewish circles, makes us suppose that he is addressing converts from Judaism. Where were these Jewish Christians? There is no indication in the letter; its tone seems to indicate a particular group in a particular locality. If the reference to St. James means that the readers of the

letter knew and revered this great apostle, then we can limit the group to the Jewish Christians in and around Palestine.

### Motive that Prompted Epistle

St. Jude indicates the occasion of the letter. He had been planning to write a letter "about our common salvation." Before he could fulfill his plan he received news that made him hasten to write, but the contents would not be what he had thought to write. The Jewish Christians to whom he wanted to write were in danger "for certain men stealthily entered in . . . ungodly men" and had disturbed the peace and the faith they had received from the apostles. What were these men teaching? It is to be noted that St. Jude described them in many of the same terms used by St. Peter; was there a connection between "ungodly men" and the "lying teachers"? St. Jude says that these men "turn the grace of God into wantonness," and that they deny Jesus Christ; they "defile the flesh, disregard authority, deride majesty." These terms are almost identical with those used by St. Peter. It should be remembered that St. Peter was writing more for Gentile Christians than for Jewish Christians, or it might be put this way: he was writing to areas where there was a mixture of the two, with the Gentile Christians predominating. Are we to conclude that there was a widespread attack on Christians? Not only do we have the evidence of St. Peter and St. Jude, but from the epistle to the Hebrews we know that the recipients of this letter were in danger because of persecution. There were dangers from without and dangers from within. St. Jude, it would seem, is concerned with dangers within the Church.

The language of St. Jude is that of all the books of the New Testament except Matthew. It is the Greek of the time. His vocabulary is extensive and rich; Jude manifests a familiarity with the Greek of Old Testament. His style is very vigorous and almost oratorical, yet it is rather heavy and unwieldy. His figures are striking and unique.

### One of Deutero-Canonical Books

The epistle is one of the deutero-canonical books of the New Testament. St. Jerome states that it was not accepted by some in the early Church because it had a quotation from the Apocryphal book of Enoch. He himself accepted it and so did most of the writers of the time. The Council of Trent listed it as one of the canonical books.

By this time we are familiar with the way in which letters were begun in the first century. The name of the writer is first; this is followed by the names or the title of those to whom the letter is written, and lastly there is a greeting. It is Jude who writes; he is writing "to the called who have been loved in God the Father and preserved for Christ Jesus." As we have seen "the called who have been loved" are Jewish Christians. What a thrill must have gone through the hearts of

the readers to know that they were specially chosen to be loved in God and for Christ Jesus; they were the chosen of the chosen! For were not the Jews the Chosen People of God, and now had not these Jews been chosen from among the Chosen people to be God's select ones? The greeting is almost a formula for it is similar to what is found in the Pauline as well as the Petrine writings: "mercy and peace and charity be given you in abundance." (Read Jude 1-2; as there is but one chapter, the references are to verses.)

When the thought first came into the mind of St. Jude to write, he was turning over ideas concerning "our common salvation," but he found it necessary to change his subject matter. In view of the entrance of "certain men . . . who long ago were marked out for this condemnation, ungodly men . . ." Jude would now exhort his readers "to contend earnestly for the faith once for all delivered to the saints." These men who should have been faithful members of the Church were filled with lust; they even went so far as to "disown our only Master and Lord, Jesus Christ." Were they actually denying Jesus Christ, or were they leading immoral lives and therefore in practice denying Him? Whatever may be the opinion, one thing is certain: these men were disturbing the Christians to whom St. Jude felt it necessary to write. (Read Jude 3-4)

### Draws on Old Testament

As St. Peter had done in his second epistle, so now St. Jude turned to examples of God's judgment upon those who turned away from Him and who became ungodly and impious. When the Israelites were in Egypt, they were brought out and saved, but when the very ones who were saved by such striking miracles rebelled against God and murmured against Him and against Moses and Aaron, they were destroyed. The reference is to the book of Numbers (chapters 13, 14); when the spies of Moses returned from the Promised Land and reported on the strength of the inhabitants

*Training in the sciences is one of the features at Saint Joan Antida High School, Milwaukee. Biology is required of all students. Chemistry follows for those who are interested in nursing or who wish to continue in advanced science.*



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of the land, the Israelites murmured and rebelled. God's punishment was that they should wander in the desert and that they would not enter the Promised Land. St. Jude was warning his Christians that they should not think themselves immune; they too could be punished if they were to listen to these ungodly men. The second example is that of the angels, who despite their greatness were driven out of heaven and are still in hell. The third instance is the example of Sodom and Gomorrah; all guilty of immorality received a punishment of eternal fire. St. Jude's purpose was to show that the immorality of those ungodly men and of those who imitated them would lead to like punishment. (Read Jude 5-7)

### **Shallow and Unthinking Men**

These men, that is, those who have stealthily entered in, are like the inhabitants of Sodom and Gomorrah; they "also defile the flesh." They also have no respect for authority, they "deride majesty." St. Peter uses similar expression, writing that God has reserved for judgment "those who follow the flesh in unclean lust and despise authority. Rash and self-willed, such men in their deriding do not regard majesty . . ." The term "majesty" is in the plural in the original Greek, and literally should be translated "glories." Some scholars are of the opinion that the reference is to good angels, the thought being that these ungodly men have no respect for angels who reflect God's majesty; other scholars are inclined to interpret this to mean that these men despise authority by their attitudes and actions, and they add deriding words to their actions. St. Jude refers to the example of Michael who had such respect for God's authority that he would not dare condemn the devil by accusing him of blasphemy, but who chose rather to say in simple terms: "May God rebuke thee." In contrast to the conduct of Michael these men (the ungodly men of verse 4) "deride whatever they do not know." They act like animals who react by instinct; these men, writes St. Jude, do not act by intelligence but under the impulse of feelings. He now brings in the examples of Cain, Balaam, and Core; as these men perished because of their rebellious attitudes, so will these ungodly men. In picturesque language St. Jude now describes these men, showing how shallow and unthinking they are, and for whom "the shadow of darkness has been reserved forever." (Read Jude 8-13)

### **Uses Passage from Henoch**

Once more St. Jude turned to the time before Christ to find authority for his condemnation as well as God's condemnation of these men. This time he quoted "Henoch, the seventh from Adam," who prophesied that God would execute judgment upon all and that He would "convict all the impious of their impious works." This quotation is found in the apocryphal Book of Henoch. Henoch of course is known from the Old Testament; of him it is said that "he walked

with God, and was seen no more, because God took him." This book goes back to the second century before Christ, and is of considerable importance for an understanding of Jewish thought during that period. Since Henoch is described in a special way as walking with God, and since he is the seventh from Adam, he would have special meaning to those who were looking for esoteric interpretations of the passages of the Old Testament. He would be interesting enough too and therefore a book attributed to him or with his name would catch the fancy of the reading public or listening public during the centuries immediately preceding the coming of Christ. Many books appeared during the two centuries before Christ; books that are esoteric, books that claim a special knowledge, books that describe the coming of the Messias as well as the establishment of his kingdom. Some of these books attained a reputation for sacredness and were considered in a few circles to be of divine authority. They are given the name "apocryphal," which means secret or concealed; at first the name meant books that were kept because they contained secret or hidden doctrines, but gradually the name came to be applied to books that were suspected of heresy or that presented ideas that were fanciful and even farcical! There were some good passages however, and we find Jude making use of one from the book of Henoch in the above quoted text. (Read Jude 14-15)

### **Would Have Reader Reflect**

St. Jude was not finished; these ungodly men needed a final thrust; "they are grumbling murmurers . . . haughty in speech . . . cultivate people for the sake of gain." As for the Christian readers of his letter, St. Jude reminded them of what they were taught by "the apostles of our Lord Jesus Christ," namely, that "at the end of time there would come scoffers, walking impiously according to their lusts." Here they are, writes St. Jude, so beware. What a privilege these Christians had: to be taught by the apostles themselves! Yet St. Jude would have them reflect on what they were taught, even while reflecting on the privilege. (Read Jude 16-19)

The apostle was not content with warning his readers; he now gave positive instructions. Let the Christians strengthen themselves in their faith. How was this to be done? By prayer. They were to keep themselves in God's love, with their eyes set on life everlasting, which they hoped would come through the mercy of Jesus Christ. In the community or communities to which St. Jude wrote, he knew that there were some who had held on to the faith as they should. In the next passages he gave advice to his readers on the way they should conduct themselves with regard to these. St. Jude seems to visualize three classes; first, "some, who are judged . . ."—they should be reproved. This is obscure; perhaps the idea is that when these Christians have been judged wrong, they should be reproved; another way of interpreting the text (based

*(Continued on page 492)*

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# Public School Teenagers Learn Religion

## With the Advanced Course for Catholic Living

Whereas a discussion of the content of a course in religion for pupils attending public schools is worthwhile, how much more so is the presentation of a course actually worked out by teachers who have worked closely in the past with such students. Herein is considered the why's of an existing course.

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IT IS MONDAY EVENING—6:50 to be exact. New model cars, second and third hand ones, and nondescript jalopies, deposit at the door of the Catechetical Center their youthful burden of boys and girls, the Catholic teenagers of the surrounding area. A stranger passing through town might wonder what would attract these young Americans. It is too early for a dance or roller-skating party. Could it be basketball that is drawing them, or some other sports event? Actually, I believe the stranger would be amazed at what is about to take place within the Catechetical Center.

The hour from seven to eight o'clock each Monday evening is the time set apart for the Confraternity of Christian Doctrine High School of Religion. This is not simply the traditional "catechism" or "bible history class," but graded religion classes for freshmen, sophomore, junior, and senior boys and girls, who, due to the absence of Catholic grade or high school in the vicinity, must receive religious instructions after school hours. Nor is it by accident that these teenagers happen to come in such large numbers on Monday evenings.

### Curriculum Suited to Their Advancement

From the time of their enrollment at the religion center in first grade, promotion in religion classes has kept pace with their advancement through the grades in public school. Year after year the curriculum has been suited to their increased capacity and needs, with sufficient repetition and adequate specialization, as the pupils advanced through the religion classes.

Just as surely as they were promoted in public school from eighth grade to first year high, these boys and girls understood that a similar step was taken from eighth grade religion class to first year high religion. Regular attendance was therefore practically ensured, due to proper grading on the elementary level.

### What to Give Them?

All well and good. The teenagers are coming to religion class. You have a pressing question: "What instructions should be given to them?" Shall they, for example, be given a course on marriage, including the highly publicized problems of "steadies," "dating," purity and modesty, preparation for marriage. "Would it not be better to give a thorough course in church history, or perhaps a course in moral guidance?" someone asks. They need so much, and there is so little time for it all. At the very most, in one year approximately twenty-eight sessions of one hour each will be devoted to the teaching of religion. "Perhaps," someone suggests, "it might be well to take a course prepared for Catholic high school pupils, and extract from it certain lessons deemed most important for these underprivileged Catholics." (Underprivileged in the sense that full Catholic education is not open to them.) Coupled with these queries, and voicing the concern of the teachers of religion are these words of our Holy Father:

"... the forming of the Christian conscience of a child or youth consists, before all else, in enlightening their minds regarding the will of Christ, His law and His way, and also in acting on their inner self, insofar as this can be done from without, in order to bring it to the free and constant carrying out of the Divine Will. *This is the highest duty of education.*<sup>1</sup>

### Study These Boys and Girls, First

Before reaching a decision as to the content of the religion course, it might be advantageous to study these high school boys and girls to see what they are like. Perhaps after such a study we can better choose the subjects that would be most helpful. These teenagers, between the ages usually of 14 to 18, are intensely interested in themselves. They are likewise interested in each other, and in the world which to

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them seems only now to be opening up around them. They sense within themselves, and notice in their companions many changes, physical and psychological. The steps from childhood to puberty, and then to adolescence are not taken overnight. Throughout these periods of change we find the boys and girls teetering back and forth, not yet completely weaned from the things of a child, not yet ready for adulthood. At one moment we recognize in them the man or the woman with a seeming sense of responsibility and a maturity that amazes us, but before many minutes have elapsed they have proven conclusively that they are still very much the child. Thoroughly unpredictable to others as well as to themselves, they are in turn, though not always in this order, shy, boisterously forward, independent, self-assertive, frightened, discouraged, elated, a bundle of contrasting and opposing virtues and vices, and who is the man or woman that can come to know them thoroughly?

#### Knows Sympathetic Elder

There is one point, however, about which the teenager is rarely in doubt. He knows when his elders are in sympathy with him, and appreciates it tremendously when they try to see things from the teenager's point of view. He knows when the teacher is interested in him, and in the heart of the adolescent a responding chord is struck.

The tempo of our present-day living has educated these boys and girls to the desire for that which is "new" or "different." Lacking in many instances the companionship of father or mother, both of whom may be working, the teenager is left with a sense of insecurity, not that he wants to be told what to do—this he does *not* want—but there is so often denied to him that skillful parental suggestion and guidance

which, when present, lead the high school youth to feel that he has made, and is making, decisions of worth.

Sin and the personal responsibility for one's acts have been derided in many instances by false principles of education. The materialistic outlook of many of their companions, and the morality they are taught, stripped of spiritual values, leaves the boys and girls with an uninterested attitude toward religion classes.

#### To Many Religion Is Catechism

To many of our Catholic boys and girls in public high school, religion class means *catechism*, and they will frankly tell you that they know the catechism. Sometimes they do know it, but more often they do not. Knowledge alone, however, is not sufficient. It does not make one a true Christian, for, in the words of the late Pope Pius XI of happy memory,

The true Christian is the supernatural man who thinks, judges and acts constantly and consistently, in accordance with right reason, illumined by the supernatural light of the example and teaching of Christ.<sup>2</sup>

A mere cursory study of the above definition of the true Christian will impress one with the fact that to merit the name of a true Christian one must add something to the *knowledge* of the catechism. To "judge and act constantly and consistently" includes, but certainly means more than, regular attendance at Sunday Mass. The thinking and judging and action, according to the example and teaching of Christ are to be a daily, an hourly, an "every moment" living of our religion, and this is what must be made crystal-clear to the Catholic boys and girls who attend public high schools. Besides the *what* and *when* religion-wise, they must be taught, they must discuss, they must be given the opportunity to practice the *why* and the *how*. Apropos of method and content of religion, Father McCarthy, S.J., states:

To the adolescent of this age, interest in religion is more important than deep knowledge of it, for interest will prompt him to widen his information and to improve his understanding of his faith both during his school years and after them. Certainly there must be an insistence on thoroughness in the study of religion, but if "thoroughness" is interpreted in such a way that it results in monotony, it defeats its own purpose. It stunts and strangles enthusiasm.<sup>3</sup>

#### Special Course Available

Now, keeping in mind the secular education received by our Catholic pupils in the public high schools, the trends of our times, the physical and psychological changes that are taking place within them, the need we have to help fashion the true Christian, to mold the Christian conscience, and against this, the very little time that we can give to religious instruction, where shall we find the material

*The six Foley children of Teaneck, N. J., listen with wrapt attention to the new album: "The Ten Commandments and Seven Sacraments," produced by Religious Song Guild, Inc., 730 Fifth Ave., New York 17. Written by top songwriters, this album presents the actual doctrine set to catchy music. It is used as a teaching aid in schools and by the Confraternity. The children attend St. Anastasia School, Teaneck.*



which will best adapt to the nature and needs of these pupils and the circumstances under which they will be taught? There is such a course available. It is being used with satisfactory results in various sections of the United States. It is a course of studies prepared exclusively for Catholic boys and girls who attend public high schools. Entitled *Advanced Course for Catholic Living*,<sup>4</sup> this new approach for the high school religion embraces elementary principles of psychology, logic, sociology, and ethics, integrated with moral and ascetical theology, all blended together for wholeness and unity, for the development of the students' knowledge of God, of their own nature, and of that nature in its relationship to God through Christ, the God Man.

### Self-Interest Capitalized

Capitalizing on the fact that the high school pupils are interested in self, all the lessons in first year work begin with "Man and . . ." The student learns something of the inner workings which make him "tick." In the light of these new ideas (new to him), he studies creation, the fall and the redemption of man. He now sees what, and why, certain things are demanded by God. He learns anew, from the viewpoint of powerful aids, the place of the sacraments in his life. In brief, first year high religion course presents a basic course in fundamental truths of our faith—a bird's-eye view—embracing the Creed, the Commandments, and the Sacraments. It prepares the student for the work of the ensuing years. The lessons integrate, strengthening the whole year's work, impressing those under instruction with the deep conviction that all they are learning in religion class fits into the pattern of life. They begin to understand that "the Catholic religion is a very live issue. It is not an embalmed body of beliefs, as so many modern writers are fond of saying. . . . It is a living force that should cut across every field of human activity."<sup>5</sup> This conviction of worthwhileness results in more regular attendance, and more thoughtful attention during class periods.

### Circle Now Widens

The sophomore religion course leads the students to take another quick look at self; then the circle widens. Man in society—that is, man as a social being—with certain rights and corresponding obligations, is the core of second year work. It is fitting that there be lessons on the social Christ, and the Mystical Christ in society. This latter, while not a course in church history, provides a few key lessons covering those points of church history sometimes violently attacked or misrepresented in secular history classes.

While the freshmen religion course centered on the individual and his relations with God, sophomore religion enlarged the circle to include all other men. The religion course for the junior year embraces the study of man's moral code, presented on somewhat of an adult level. The commandments are studied as

protections or safeguards for the good of the individual man, for mankind as living in society, and for the honor of God. The students are brought to the realization that the commandments, the keeping of which spell out happiness for themselves here and hereafter, have social implications that were perhaps never touched on before in their religion lessons.

To be an apostolic Catholic more is required than worshipping God on Sunday, living the commandments, and receiving the sacraments. There is a duty incumbent on all to contribute to the growth of the Mystical Body of Christ. Fourth year of high school of religion will, no doubt, terminate the formal religious instruction of many of these students. It is necessary to give to the maturing youth a clear idea of the Mystical Body and its function, and the part each must play as an apostle. The various units of the senior religion course in the *Advanced Course for Catholic Living* develop lessons on the formation of the apostle, the apostle in the home now, as well as preparing for marriage and a new home, and the apostle and family relations. Here again we can perceive the concentric system that has been utilized throughout the four years. The circle, beginning with the individual apostle, gradually expands during the senior year to embrace the family here and now, and the family in the years to come. The circle is enlarged by stressing ideas and trends that affect the apostle in civic life, and then on to a wider field, that of the role of the apostle in the field of labor and labor relations.

The advanced course, just described has departed from the seemingly traditional method of presenting in successive years of high school the Creed, Church History, the Sacraments, and the Commandments. The authors of this new course, with years of experience in teaching public school students, have worked out the advanced course in view of the modern needs of these pupils, and the circumstances that surround the instruction of this large and rapidly increasing group of Catholics attending public high schools. Statistics show that Catholics in public high schools outnumber, three to one, the Catholic students attending Catholic high schools.

### Emphasis on the Teacher

Another break with tradition has come by concentrating on the teacher rather than the pupil. It is for the teacher that the authors have prepared as much helpful material as possible. A mere skeletal outline is provided for the pupils under the title *Memo Pages*.<sup>6</sup> Why this departure from the conservative pupil text with accompanying teacher manual? It is well known that our public high school pupils do very little reading or studying of religion outside religion class. When the pupil text used in class contains a substantial amount of material, it is a common practice for the teacher of religion to have the pupils read aloud a

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# Making the Most of SHAKESPEARE

From a teacher who has presented Shakespeare to students on the secondary level we have both an analysis of the plays the teachers must discuss with their students and a masterly synthesis of the principles which are first aligned analytically. The synthesis will go to show that a total view of life gradually forces itself out of the constant reading of Shakespeare's plays—one corresponding essentially with Catholic teaching.

Father Walker was educated by the Christian Brothers, Dublin, and by the Holy Ghost Fathers, Rockwell. He is a graduate (Celtic Studies) of the National University of Ireland (University College, Dublin) with an M.A. in educational science. He has been a professor at Rockwell College and editor of the *Rockwell Annual* since 1936. He is author of a 2-volume *Outline History of the Catholic Church, Pius of Peace, Companion to the Study of Macbeth*, and pamphlets on youth guidance. His contributions have appeared in press and periodical publication in Ireland.

## Hamlet

**Hamlet:** We must necessarily pass over the specific references to things of the Faith which give to this particular play its distinctively Catholic background—as, for example, the references to Purgatory, the Last Sacraments, the Nativity of Our Lord, the Temple of the Holy Ghost, the providence in the fall of a sparrow—and concern ourselves with the issues of philosophy.

Of questions referred to in the plays previously discussed we may note:

1. The question of omens (Horatio's speech "A mote it is to trouble the mind's eye" just before the first entry of the ghost).

2. The question of appearances and substantial reality: Hamlet's white-hot speech in Act I—"Seems, madam! nay it is; I know not seems"—and Polonius in Act III Sc. I.

We are oft to blame in this . . .  
. . . That with devotion's visage  
And pious action we do sugar o'er  
The devil himself.

3. Suicide and the after-life—Hamlet's soliloquy

To be or not to be.

4. Distributive justice and personal merit: Hamlet's words (Act II)

Use every man after his desert and  
Who should 'scape whipping?

5. The psychology of sin (to be compared with Macbeth) and the divine attributes of mercy and justice (to be compared with Portia's speech) in the soliloquy of Claudius attempting to pray.

6. Personality and individuality. Hamlet provides a most important contribution to our study of this question in his delineation of the character of Horatio (Act III, Sc. II):

For thou hast been  
As one in suffering all, that suffers nothing,  
A man that fortune's buffets and regards  
Hast ta'en with equal thanks.

Horatio is

Not a pipe for fortune's finger  
To sound what stop she please.

In other words he is not passion's slave, but by the power of his spirit dominates the attempted tyranny of material circumstance. The type of perfect personality, he is a foil to Hamlet whose one "vicious mole of nature" is that he is hyper-sensitive. Hamlet is "passion's slave" if we take passion in its strict sense as "*passio*," the substantive of "*patior*," meaning "to receive an impression," and in this exquisite delicacy of sensibility on the part of Hamlet lies the key to the understanding of the play.

## Three Important Issues

7. Lastly, in Act II, Sc. II, the conversation of Hamlet, Rosencrantz, and Guildenstern brings up for discussion three important issues already touched upon in previous contexts:

(i) "There is nothing either good or bad, but thinking makes it so"—objectivism and subjectivism in morality.

(ii) "I could be bounded in a nut-shell and count myself a king of infinite space"—the power of the spirit to dominate immediate material circumstances.

Compare with these lines of Lovelace:

High walls do not a prison make  
Nor iron bars a cage,

the words of Cassius already noted:

Nor stony tower, nor walls of beaten brass,  
and the celebrated conversation in Richard II between the King and Bolingbroke:

All places that the eye of heaven visits  
Are to the wise man ports and happy heavens.

(iii) "What a piece of work is a man? How noble in reason! how infinite in faculty! in form and moving,

how express and admirable! in action how like an angel in apprehension how like a god!"

Here, in a very few words, in Shakespeare's concept of the supreme dignity of the human person, so terribly in peril in our time.

### What of Fresh Matter?

So much for Hamlet as a continuation course, as it were, in principles already extracted from previous reading. What does the play yield in the way of fresh matter? We shall try to set it forth in order of ascending importance.

#### 1. In the lines

Foul deeds will rise

Though all the world o'erwhelm them, to  
men's eyes

echoed later in the couplet

For murder, though it have no tongue, will speak  
With most miraculous organ . . .

there is set forth the immensely important principle that moral wrong, like every evil in nature, breaks out and refuses to lie hidden. Good, being according to nature, passes unnoticed—in its finest form, in fact, is self-effacing. Evil is clamorous and makes a parade of itself: "In the things in which they sinned they could not as much as lie hid" (Wisd. 10, 8).

2. The counsels of Laertes to Ophelia, and of Polonius to Laertes (Act I Sc. III) give excellent scope for the discussion of pragmatic morality—"have a good time, but don't be caught."

3. Hamlet's comments on the Dane's fondness for drink—

They clepe us drunkards and with swinish phrase  
Soil our addition—

can be used as a lead-in to the metaphysical principle *bonum ex integra causa, malum ex quovis defectu*. To be unequivocally good, a thing must be good through and through; to the extent to which it has any flaw, however slight, it is bad. The general application to character is valuable for our synthesis:

So oft it chances in particular men,  
That for some vicious mole of nature in them  
whether it be a kind of moral birth-mark or

The o'er growth of some complexion  
Oft breaking down the poles and forts of reason.

or the effect of habit—no matter what their virtues they are judged by that particular fault.

### Law of Habit

4. Following up the question of moral character we are aided by Hamlet's excellent counsel to his mother on the law of habit:

Assume a virtue if you have it not.  
That monster, custom, who all sense doth eat,  
Of habits devil, is angel yet in this,

That to the use of actions fair and good

He likewise gives a frock or livery

That aptly is put on . . .

sow an act and reap a habit, sow a habit and reap a character.

5. Character—habit—act: but where does act begin? We are answered in the vital line spoken by the Player King:

Our thoughts are ours, the ends none of our own.

Here is a corollary to our previous lessons on human personality—the responsibility which goes with intelligence and free will. The points that might be developed with a senior class would be as follows:

(i) The outward action proceeds from the inward will, and nothing is willed but what is first thought: *nihil volitum nisi praecognitum*.

*A class in third-year mathematics at Mount Saint Joseph Academy, Chestnut Hill, Philadelphia, learn not only mathematics but also the desirability of cooperation.*



(ii) Every great movement in history for good or evil has had its origin in the thought of one man: e.g., the Protestant Revolt, Communism, the Legion of Mary.

(iii) Therefore by the very least of our thoughts put into action by the will, we have it in our power to set in motion a train of circumstances the end of which we cannot foresee, and for which we shall be held responsible.<sup>4</sup>

(iv) Hence the importance of truth in the mind—the right outlook: As a man is so shall he think, as a man thinks so shall he act.

Later in the play (Act V, Sc. II) there is given occasion to add the complementary truth that "There's a divinity that shapes our ends, Rough-hew them how we will." Men are not altogether the masters of their fate nor the architects of their own destiny—here is the mystery of God's election before which the human intelligence, unseeing, must bow in humble assent.

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6. If such is the responsibility of ordinary men, what of kings? Laertes gives an approach to the answer in his reference to Hamlet's circumscribed state:

He may not, as unvalued persons do,  
Carve for himself; for on his choice depends  
The safety and health of this whole state.

In the words of Rosencrantz (Act III, Sc. III) we find a powerful exposition of the same theme:

The single and peculiar life is bound,  
With all the strength and armour of the mind,  
To keep itself from noyance; but much more  
That spirit upon whose weal depend and rest  
The lives of many. The cease of majesty  
Dies not alone; but, like a gulf, doth draw  
What's near it with it: it is a massy wheel,  
Fixed on the summit of the highest mount,  
To whose huge spokes ten thousand lesser things  
Are mortised and adjoined; which, when it falls,  
Each small annexment, petty consequence,  
Attends the boisterous ruin. Never alone  
Did the king sigh, but with a general groan.

Three times in the second half of the play, references are made to the contrasting elements in royalty—

(i) The sanctity of authority:

There's such a divinity doth hedge a king  
That treason can but peep to what it would,  
Acts little of his will.

(Claudius Act IV, Sc. 5.)

(ii) The weakness of him who is authority's instrument:

Your fat king and your lean beggar  
is but variable service, two dishes, but  
to one table: that's the end.

(Hamlet Act IV, Sc. 3.)

(iii) and again

Why may not imagination trace the noble  
dust of Alexander, till he find it stopping  
a bung-hole?

(Hamlet Act V, Sc. I.)

<sup>1</sup> "The Church discourages bad thinking, for a bad thought set loose is more dangerous than a wild man. Thinkers live; toilers die in a day. When society finds it is too late to electrocute a thought, it electrocutes the man. There was once a time when Christian society burned the thought in order to save society, and after all, something can be said in favor of this practice. To kill one bad thought may mean the salvation of ten thousand thinkers" (*Old Errors and New Labels*, by Fulton J. Sheen, p. 11).

"There is a strong tendency towards regarding men in the past as aiming at what we now know to have been the fruit of their actions; though they themselves could have had no guess at such results, and though they would have been astonished and even appalled had they been told what the consequences would be. So it was with the men who began the Reformation.

"The Reformation, though the hidden driving power of it lay in the avarice of Princes, merchants, and squires, was outwardly and superficially a doctrinal movement" (Hilaire Belloc: *How the Reformation Happened*, p. 30).

## Public School Teenagers

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paragraph or two, which is then commented on by the teacher, and in far too many instances this procedure is followed during the entire religion period. It makes religion class extremely boring to most high school pupils.

The need is for a verbal presentation of an interesting lesson, supplemented with illustrations, a few visual aids, and sparked with an aliveness that will appeal to and capture all that is worthwhile, all that is noble in our youth. Granted, many high school teachers of religion do not have the time for research and the writing of complete lesson plans. The *Advanced Course for Catholic Living* offers to such teachers somewhat developed lesson plans to be used as given or with modifications and additions at the discretion of the teacher. Other instructors prefer a simple outline on which to base their teaching. Again, this course provides just such an outline for each lesson. In addition, for every lesson suggestions are made for possible class discussions, helpful flash cards and pictures, and simple sketches suitable for blackboard reproduction.

The text for the pupils, *Memo Pages*, comprises an outline with one or two blank pages for each lesson. The blank pages are to encourage the students to take notes during the oral presentation of the lesson by the teacher. Where the students have not learned the art of note taking, the teacher may dictate a few ideas during class or may wish to have the class sum up in a short paragraph the main points covered during the lesson. Then all the pupils insert the same notes in their respective books. The students like the handy size of *Memo Pages*, and the personalized aspect of taking one's own notes appeals to the teenagers.

Religion teachers using this course have found it an invaluable aid in preparing for their classes. The new approach, material geared to the specific needs of the pupils, and the developed lesson plans place in the hands of teachers a medium for vivid oral presentations that will make religion come to life for our Catholic boys and girls in public high schools.

<sup>1</sup> Pope Pius XII, Broadcast Message, March 23, 1952, "The Christian Conscience as an Object of Education."

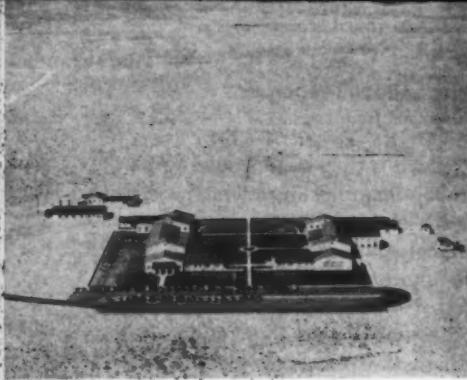
<sup>2</sup> Pope Pius XI, *The Christian Education of Youth*.

<sup>3</sup> Raphael C. McCarthy, S.J., *Training the Adolescent* (Milwaukee: Bruce Publishing Co., 1934), p. 189.

<sup>4</sup> Sisters, Mission Helpers of the Sacred Heart, *Advanced Course for Catholic Living* (Huntington, Indiana, Our Sunday Visitor Press, 1955).

<sup>5</sup> Raphael C. McCarthy, S.J., *Op. cit.*, p. 190.

<sup>6</sup> Sisters, Mission Helpers of the Sacred Heart, *Student's Memo Pages* (Huntington, Indiana, Our Sunday Visitor Press, 1955).



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**Student Personnel Services:** Freshman Orientation; Health Service; Personal Guidance Program; Veterans' Service; Placement Bureau; lecture series; annual retreat; formal and informal social functions.

**Student Clubs and Organizations:** Student Council; Alchemist Club; Student Education Assn.; Lettermen's Club; Dramatic Club; College Choir and Schola Cantorum; College Chorus; German Band; Third Order of St. Francis; Confraternity of Christian Doctrine; Sodality of the Blessed Virgin.

**Student Publications:** The Yucca (monthly newspaper); year book.

**Athletics:** An intercollegiate program for men; intramural programs for both men and women students.

## ADMISSION REQUIREMENTS

Application for admission should be made as early as possible. Request for application forms should be made to *The Registrar*. The Committee on Admissions examines the data submitted and the student is notified of the acceptance or rejection of the application.

The College requires for admission to the Freshman class the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency. All candidates for admission must offer fifteen units in acceptable subjects: English (3); Mathematics (2); Social Science (2); Laboratory Science (1). Not more than four of the remaining units may be earned in non-academic subjects.

Applicants who do not have the specified number of units or who do not fulfill the prescribed pattern may be admitted, but will be required to remove entrance deficiencies before admission to their sophomore year.

N.B. Applicants for advanced standing and special students (those who wish to pursue studies without reference to academic degree) should address requests to *The Registrar*.

## GENERAL EXPENSES PER SEMESTER

Tuition per semester hour (1-12 semester hours incl.).....	\$11.00
Tuition per semester (13-18 hours incl.)....	140.00
Tuition per semester hour over 18.....	11.00
Dormitory room rental (monthly).....	16-30.00

## SCHOLARSHIPS AND AWARDS

The College offers a number of limited tuition scholarships, several assistancies and student employment opportunities. Further information may be secured by writing to *The Registrar*.

## ILLUSTRATIONS

*Opposite page, top:* aerial view showing sixty acres of the campus; looking out toward the Sandia Mountains from the entrance to the Administration Building; section of the patio between two buildings.

*Opposite page, bottom:* men and women of St. Joseph's line up for lunch in the cafeteria; the "Dons" in action, part of the intercollegiate athletic program; sodalists are the principals in the annual May Crowning ceremonies.

*This page, top to bottom:* the German Band; the College has an up-to-date science department; College library has a regular professional staff of librarians; the Dramatic Club presents a scene from *Everyman*; art students make use of the new easel seats.



By SISTER MARY VIOLA STRUDEMAN, R.S.M.  
Mother McAuley Liberal Arts H.S., Chicago 43, Illinois

# A Program for Making the Secondary School More Catholic

With a wealth of for-instance's our author considers Catholic education under four pivotal problems: the pupil—his nature and needs, the role of the teacher; the curriculum, and the administration. Not all of her helpful suggestions are left for the second half of her article which will follow in the April issue, for space reasons, although in the latter part she offers practical suggestions subject by subject.

Sister Mary Viola has taught religion, English, and business education. She has done much work in guidance and testing, having pursued an M.A. degree at St. Louis University with major in guidance. Sister is a graduate of St. Francis Xavier College, Chicago, and she has studied at DePaul and Loyola Universities.

OF VITAL CONCERN to every Catholic secondary school educator is the effectiveness of the school program, especially in Christian Doctrine, as proved by actual results in militant Catholicity exercised by the thousands of our youth who graduate annually from our institutions.

The problem resolves itself into perfecting a program that would make our Catholic secondary schools more Catholic, more effective in producing strong militant Catholics after they leave our influence. This involves, obviously, bringing down to concrete practice the theory we have been acquiring through the years, never an easy thing to do, especially when the desired end is, in the words of Pius XI, "to form Jesus Christ Himself in those regenerated by Baptism"—in the Johnnies, the Marys, and the Bills who array themselves before us with such eager, challenging faces.

## A Permeating Philosophy

Is it sufficient to simply take the public school curriculum and add to it a period for religion to make a Catholic school? Definitely not. The philosophy of a Catholic school must permeate every hour of every day, as well as every subject in the day, if we would be presenting a Catholic secondary school program. In his *Philosophy of Education*, Thomas Shields says,

But it is not in accordance with her (the Church's) purpose that these (secular) branches be taught in her schools in the same manner in which they are taught in the public schools. God

must be restored to His place in textbook and teachers' instruction; hence both textbook and methods are demanded for use in her schools which could not be used consistently in the public schools. When she teaches science in her schools, it must be in the light of higher knowledge, not that there is to be a conflict in the findings of science and the teachings of revelation, but, on the contrary, that the findings of science may be seen in their true perspective. When she teaches history, the saints must be retained in their true relationship to human events and human conduct. She does not and can not teach morality as a system of abstract laws and regulations or as a maudlin sentimentalism devoid of rational content and rational basis.<sup>1</sup>

In this article the four pivotal problems of education will be used to offer suggestions for improving the present curriculum.<sup>2</sup>

The first problem is the pupil—his nature and needs. We start with Johnnie. What can we do in our daily out-of-school contacts to deepen his Catholicity? First, we must remember that he has a dual nature: he is composed of an ever-active, vibrant body in the pursuit of any boyish activity, and a spiritual soul, the source of that life that seems akin to perpetual motion in the physical order, to no motion in the mental realms at times. When Johnnie and teacher differ, it may be due to Sister's momentary forgetfulness of Johnnie's nature and needs. Sister wants him to sit still and he simply cannot sit still. In such a situation and in many similar, a saving sense of humor is needed to prevent a tempest in the school teapot. When he fidgets, drops his book, sighs audibly, let him stand up, stretch, walk across the back of the room, or even briefly out in the hall. He'll appreciate your good humor and in all probability won't take advantage of it.

## A Sane Evaluation

It would be well for every teacher to stop and consider the words of St. Bernard before delivering an harangue: "What is this to eternity?" or paraphrased, "What will I think of this situation a week, a month, a

year from now?" This should help to bring about a sane evaluation, a putting of things in their proper perspective, which will save the harassed teacher for more years of hard labor. As one religious principal put it, "Sister, save yourself. The community expects to use you for the next thirty or forty years."

On the other hand, in the words of our illustrious Pontiff, Pius XII,

... Understanding young people certainly does not mean approving and admitting everything they maintain in their ideas, their tastes, their whims, their false enthusiasm. It consists fundamentally in finding out what is solid in them and accepting this trustfully without remorse or anger; in discovering the origin of their deviations and errors which are often nothing but the unhappy attempt to solve real and difficult problems; and finally, in following closely the vicissitudes and conditions of the present time.<sup>3</sup>

### Trained to Make Sacrifices

Perhaps not many will take exception to the statement that children, in general, are not by nature generous. Yet they can be trained to make little sacrifices almost from babyhood. Do we secondary teachers build on this spirit of sacrifice sowed so industriously by the primary and elementary teachers? Johnnie, who in first grade cheerfully gave up his day's candy allowance to help ransom a pagan baby, now buries his head in his book when the mission bank is passed, though he is now working part time and could easily spare a bit. Perhaps we are to blame in part. We are loathe to ask older children for money; asking is always hard. But perhaps the sacrifice of our repugnance is what is needed to continue the work of sacrifice begun in the grades. A school of 500 students trained to give but a penny a day would have realized in a year an amount close to \$1,000!

Youth seems to challenge us with a look that says: "What do I get out of this?" Our answer is a continuation of the training in sacrifice and generosity which made our Catholic school system possible in the first place. Give the students worth-while motives for desirable conduct. Granted, the demands upon them are numerous, but not any more so than those made by civic groups. As adults they will contribute to the latter almost automatically, if only to save face. We must motivate them to sacrifice for higher reasons—love of God and of neighbor.

### Will Respond If Motivated

In an article entitled "Potential Energy in Catholic Schools," E. F. Garesche deplores the indifference of youth, asserting that we do not challenge them. We give them so much that we may be predisposing them to thoughtlessness of those less blessed. He believes youth will respond to the call for generous service, while maintaining that very few are aware of the obligation to spread the Faith—to urge a fallen-away

to return to the sacraments or to invite an interested non-Catholic to Sunday Mass. Yet the obligation is incumbent on all. It is our duty to encourage moderate self-denial, personal interest, and a sense of responsibility for the spreading of the Faith. Father Garesche concludes: ". . . a generous, active, helpful character; a mind aware of the needs of others, and a heart that responds to them, are at least of equal importance to academic success."<sup>4</sup>

If youth are not trained in this spirit of sacrifice there is little reason for believing that they will automatically acquire it at maturity. As an outgrowth of the guidance class or the Christian doctrine program, teenagers can initiate ways and means of making home a happier place by exchanging ideas in "buzz" sessions, informal discussions, and dramatizations. Other suggestions will be brought out under the section on the curriculum.



Two boys of St. Joseph High School, Wapakoneta, Ohio, entered their project in last year's science fair held at Wittenberg College, Springfield, Ohio. One of the major purposes of the science fair is to show what projects students can conduct or construct, as well as what interests them in science. Here it was the effect of nicotine on white mice.

### The Pupil's Needs

The pupil's needs are many. His physical needs are, for the most part, provided for in the home. Occasionally it may be wise before labeling a case hopeless to try to discover a troublesome student's eating and sleeping habits. You cannot teach a hungry child much, nor can you penetrate to the brain of the dull, listless student. Just what the teacher can do to counteract the late hours and poor eating habits of students will be left largely to each one's ingenuity. One method successfully employed in some schools is the parent-teacher conference. The school has the right to make the meetings obligatory, but the proper motivation will not require the use of coercion; rather the parents will come to believe it is a privilege to confer with the busy teacher about their child.

These meetings can be held when the report cards are distributed. Students make appointments for their parent or parents. The class periods may each be shortened a few minutes and an extra hour provided for the teachers to meet those parents who find it convenient to come in the afternoon. At these individual meetings, the teacher can discuss the student's difficulties and suggest possible reasons and solutions. Care must be taken to keep the interview pleasant and to avoid the use of certain words and expressions which have unpleasant connotations. Most parents are interested in the progress of their children and are more than willing to do their part; in the few cases where this interest is apparently lacking, the teacher must be alert to make up to the student for what he is missing by added understanding, sympathy, kindness, and direction.

### Intellectual, Spiritual Needs

The student's intellectual and, to a certain extent, his spiritual needs are the school's responsibility. It is evident that the schools are concerned over the laxity in spiritual observances among our Catholic students. Might not a contributing cause be the regimenting of students to Mass and the sacraments in the grades and imposing lengthy devotions? As soon as the compulsion is removed, students discontinue their religious observances. Perhaps this is a problem the elementary school principal can work out satisfactorily with the pastor of the parish. A suggested remedy is that grade school children be trained to attend Sunday Mass and receive the sacraments with their parents. This practice would help to restore the parish and its activities to their proper importance. Pastors complain justly that often the secondary schools with their numerous activities, spiritual and otherwise, wean the student away from those organizations which rightfully belong in the parish: Holy Name Society, Altar and Rosary Society, the Sodality, and the like.

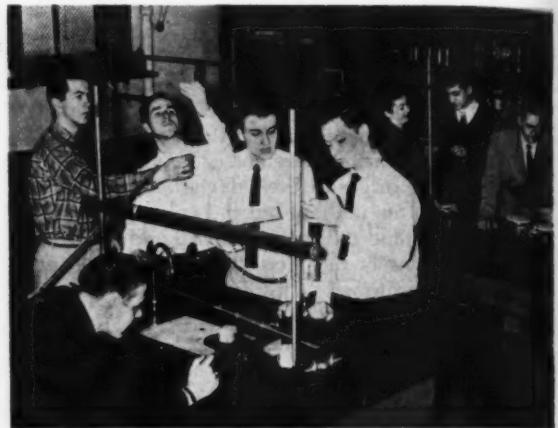
### The Role of the Teacher

The second pivotal problem concerns the role of the teacher. Perhaps no better way to begin can be found than to quote the words of Pius XII: ". . . good teachers . . . are careful to educate rather than merely to instruct; above all, of forming and moulding souls chiefly through contact with their own;"<sup>5</sup> and again:

Confidently fix your gaze on the future which you will fashion with your own hands in the soul of your pupils. See to it that it be Christian and permeated with an ever increasing sense of justice, inspired by an ever wider charity and open to an ever deeper and more harmonious culture.<sup>6</sup>

No amount of formal education or training can guarantee success in teaching. Some of our best teachers are perhaps those with the least formal education because they have in their hearts what it takes to

make a good teacher: a deep love of the young, the ability to see Christ in every single boy and girl in the class, no matter how unpromising, and a dedication to the cause. The teacher must know and love them or she will never succeed in educating them in a Catholic way.



*Physics may seem difficult at times, but nothing can compare with the joy of achievement found in doing the experiment for oneself. These seniors at Annunciation School, Detroit, are experiencing this sense of achievement in their physics class.*

### Suggestions for the Teacher

How can the teacher make a Catholic secondary school more Catholic? Simply by being more Catholic herself. A few suggestions follow:

- (1) She should renew her good intention frequently and teach the pupils under her care to do likewise.
- (2) She can strive to be kind and impartial to all pupils so that her students will follow her example in their kindness toward one another.
- (3) She should cooperate with school administrators, imparting to the students the rules that govern authority.
- (4) She should always be prepared to teach and know her subject matter well.
- (5) She must know how to teach and hold the interest of her class.
- (6) She can give a feeling of "belonging" to the most unpromising student by drawing him into the lessons and class plans whenever he can contribute his bit, be it only to pass or collect papers.

### Provide Environment

In addition to all this, the teacher must provide a school environment where the virtues including patriotism will flourish. The teacher's example is an all-important factor in engendering interests and ideals. Enthusiasm and interest are catching, but this does not

mean that the teacher must become a professional entertainer. A quiet, efficient teacher begets a quiet, efficient class.

One of the most valuable contributions to the Catholic secondary schools is made by the lay teacher, who is not merely a supplement or a substitute until vocations once again become numerous. The lay teacher is here to stay. The Catholic lay man or woman can penetrate where Sister and often Father cannot—the home, and through it the heart of the student. The wise Religious will do all she can to stimulate and aid the work of the lay teachers. The eager eyes and ears of youth miss very little in the daily shoulder-to-shoulder contacts in the gym, the shop room, the domestic science area, the football field. From admiration comes imitation. Because they have so much in common, the student recognizes and appreciates the sincerity and devotion to a cause which affects him so closely. Some young people, because of this bond of "sameness" will feel more closely drawn to the lay teacher in whom they can confide their trials and difficulties on the way to adulthood.

The lay teacher can respond by being available to troubled students, deepening his own spiritual life, and endeavoring by every means at his disposal to prove to our young people that leading the Catholic life in all its fullness does not breed a race of "sissies," but a strong virile army of militant men and women, the hope of the Church in salvaging the Christian home from the degradation to which it is so rapidly sinking. The Catholic lay teacher in his home life is doing his share to return the home to its proper place in the role of education.

### Too Busy?

Teachers are sometimes guilty of being "too busy" to listen to students' difficulties. Perhaps if we planned our day a little more efficiently, the extra minutes could be gathered together and given unselfishly to the troubled boy, the confused girl. If one were to read the detailed accounts of the twenty-one boys who remained behind to join the communist forces after the Korean War, one could not but notice that all of these boys felt rejected at times because no one seemed to understand them or to want to make a real effort to help them. Although only four of them were nominally Catholic and but two possibly ever attended a Catholic school, it can give us pause for thought.

Often an informal setting is preferred. Who has not been surprised by the sudden burst of confidence by Johnnie or Mary, while cleaning the erasers or sweeping the floor after school? This reveals their pent-up feelings to which no one will give a ready ear or a bit of friendly understanding. Often all they want is someone to listen to them. The sympathetic teacher can supply this lack. It is a compliment to her as a teacher and friend that they can confide in her.

### Enviable Role

The role of the athletic coach is an enviable one in

the Catholic high school. He should be a man of integrity, who carries out on the field the lessons learned in the religion classes, and encourages his team to do likewise. Fairness, self-control, the ability to lose graciously—all are worthy by-products of the athletic program and are more important for life than winning. The example of temperance and moderation in all things set by the athletic coach is not lost on young people. A well-trained team evinces fairness in the classroom and elsewhere. If they demand and receive fairness in the sports world, they are usually willing to grant it in the classroom where they may be on the losing side. The standards, physical and academic, set by the coach should be high and should be insisted upon. In one school the coach benches a player guilty of one word of profanity; violations of the hour for retirement, smoking, or drinking bring immediate and permanent expulsion. This coach neither swears, drinks, nor smokes himself. In spite of this rigorous training, he lost but two members in the past five years and has racked up an enviable record of victories for the home team. The more we demand, the more we will get.

### Be Consistent

In all contacts with youth, the teacher must be consistent, for students are quick to note incongruity of word and action on our part. The axiom, "Do as I say, not do as I do," cannot be applied. Our task is to motivate students to act from convictions at all times and in all places and in all circumstances. This is a process of slow guidance into habits of responsibility for their own behavior. By it we hope to arrive at social and supernatural discipline, the higher types of self-control. All this work must be constructive, gradually giving the students opportunities for choice. The power of their good example should often be stressed. The effective teacher will bear in mind that,

More and more educators are coming to realize that real education must be interpreted in terms of experience. The business of the curriculum, therefore, is chiefly to supply to the children the right kind of experience . . . the teacher and the curriculum must select them during the sheltered days of their school life.<sup>7</sup>

God's grace can help the willing teacher to change the improper attitudes and ideals of youth into worth-while ones by providing them with experiences in which they can practice the approved and accepted forms of behavior.

It is generally accepted that we tend to teach as we were taught. Is it as generally accepted that per-

(Continued on page 459)

<sup>1</sup> Thomas E. Shields, *Philosophy of Education*. Washington, D. C.: The Catholic Education Press, 1917, page 405.

<sup>2</sup> William F. Cunningham, C.S.C., *The Pivotal Problems of Education*. New York: The Macmillan Company, 1942, page 16.

<sup>3</sup> Robert C. Pollock, Ed., *The Mind of Pius XII*. New York: Crown Publishers Company, 1955, pages 165-166.

<sup>4</sup> E. F. Garesche, "Potential Energy in Catholic Schools," *Catholic Educational Review*, XLVII (December, 1949), page 655.

<sup>5</sup> Pollock, page 159. <sup>6</sup> *Ibid.*, 161.

<sup>7</sup> Shields, page 407.

By SISTER M. HONORA, O.P.  
St. Louis Bertrand School, Oakland 3, California

## Vocational Symposium for Junior High

Six pupils present a cleverly devised symposium to acquaint their classmates with the religious vocation.

Sister M. Honora is vice principal and teacher at her school. A graduate of Siena Heights College, Adrian, Michigan, she has an M.A. from DePaul University. She has had experience as teacher of social studies at St. Paul High School, Grosse Pointe, Mich.; principal of St. Mary Elementary School, Elgin, Ill.; and principal of St. Agatha Grade and High School, Detroit.

THIS VOCATIONAL SYMPOSIUM\* surrounds itself with simplicity in presentation. The narrator provides a background for the audience. It may be presented effectively in the classroom or in the assembly hall. The teacher provides the setting as she sees fit. The cast of characters are a narrator who is the chairman, Father Brown (a student in cassock and Roman collar), four students: Bill, Helen, Michael, and Mary.

NARRATOR: March, as you know, is designated by the church as Vocation Month. Our good friend, Father Brown, has accepted our invitation to take part in this symposium. I am confident that Father will assist us in formulating certain principles which will serve as safe guides in recognizing correct attitudes towards religious life, as there seems to be considerable misunderstanding about the nature and the purpose of the religious life among the laity.

NARRATOR: Father Brown. (Narrator is seated throughout the discussion.)

FR. BROWN: Thank you, Mr. Chairman. I am happy to have been invited to your panel discussion, and I hope that I can be of some assistance to you in clarifying points pertinent to the religious vocation. Boys and girls, let us think briefly with St. Thomas Aquinas on some of the salient teachings of theology about the attitudes towards vocation. This universal teacher of Christianity is eminently fitted to guide us in these matters, not only because of his wisdom but also because of his personal experience in attaining the joy of his own vocation in the face of so many obstacles. You are familiar with the life of St. Thomas Aquinas, are you not, boys and girls?

STUDENTS: Yes, Father.

FR. BROWN: Could one of you recount for us, a personal experience of St. Thomas proving his ability

to surmount definite handicaps placed in his way? (Students raise their hands.)

FR. BROWN: Very well, Bill, suppose you relate an incident.

BILL: Father, I'm thinking of the hard time St. Thomas' family gave him when they learned of his intention to become a religious.

FR. BROWN: I'll go along with you on that, Bill; what do you remember about it?

BILL: At the age of nineteen St. Thomas received the Dominican habit at Naples, where he was studying. Having been born of noble parents at Aquino, this gesture met with open opposition from his family. Seized by his two brothers while on his way to school in Paris, he suffered a two years' captivity in their castle at Rocca Secca; but neither the pleadings of his mother and sisters, nor the threats and stratagems of his brothers, could shake him in his vocation. While St. Thomas was in confinement at Rocca Secca, his brothers endeavored to trap him into sin, but the attempt only ended in the triumph of his purity. Snatching from the hearth a burning brand, the saint drove from his chamber the wretched creature whom they had concealed.

HELEN: You told that well, Bill. Father Brown, didn't God make a gift of perpetual chastity to St. Thomas?

FR. BROWN: That is true, Helen, and today we have the Confraternity of the "Angelic Warfare" for the preservation of the virtue of chastity.

### What of "Ordinary Joes"?

MICHAEL: St. Thomas seemed to be particularly endowed for the religious life. What chances do ordinary Joes like ourselves have, Father?

FR. BROWN: St. Thomas views the invitation to a religious life as a universal offer made by Jesus Christ to all his followers, and not a special invitation reserved to a few, Michael.

MICHAEL: I wonder what proof St. Thomas has for backing up his thought.

FR. BROWN: I think he is echoing the opinions of the ancient fathers of the Church. In explaining the universality of the invitation which was offered to the rich young man in the gospel, Saint Thomas appeals to the words of Christ: "What I say to you, I say to all." Saint Thomas concludes that the counsel offered to the youth in the gospel should be understood as

\* Excerpts have been adapted from an article RECRUITING VOCATIONS by Reverend Thomas Donlan, O.P., with permission of the Author.

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though it were proposed by our Lord Himself. You remember the story of the rich young man in the gospel, don't you boys and girls?

MARY: We should, Father. We were taken to task a short time ago for not having mastered it in a more scholarly manner.

FR. BROWN: Mary, you disillusion me! However, Mary, I am going to entrust the young man's reputation with you during the telling.

MARY: Thank you, Father. (Mary relates the story.)

FR. BROWN: Thank you, Mary. That was *very scholarly*. You seem to have profited by the extra study.

HELEN: Saint Thomas' teaching is that man's destiny is to love God above all else, and to love all else in God. This means then that man must not love anything more than God, or equally with God, or in contradiction with God. Isn't that right, Father?

FR. BROWN: Helen, you just briefly summarized St. Thomas' complete philosophy.

BILL: Father, how is an invitation to religious life generally extended?

FR. BROWN: Bill, the general invitation to a religious life may be extended in different ways; chiefly, of course, it is found in the gospels and traditions of the Church.

HELEN: Bill, vocations arise through persuasion or sermons—like St. Francis Xavier when he heard the words, "What does it profit a man if he gain the whole world and suffer the loss of his soul?" To others, it is inspired through the living sermon of good example.

### Desire of Heart

MARY: I think you would certainly have to have the desire in your heart to embrace religious life. There should be an internal impulse. The Scripture says all do not accept this word, but only they to whom it is given. "No man can come to me unless the Father draw him." This divine urge is a true internal invitation to religious life.

FR. BROWN: That was well said, Mary. Saint Thomas teaches, "he who truly has an ardent, sincere desire to embrace religious life can be assured that this is Christ's invitation to him; and there can be no danger whatever in assenting to follow the invitation, not even if it should be suggested by the devil himself."

MICHAEL: Do you think God would ever permit the devil to suggest a vocation, Father?

FR. BROWN: Michael, God has used the malice of the devil to promote the good of saints, for whom he in turn prepared a crown of glory. The Lord uses all sorts of things to arouse desires for the religious life; our friends, education, sermons, and sorrows; all can be used by Providence for this purpose.

BILL: Isn't one taking a chance on his perseverance in a religious order?

FR. BROWN: Saint Thomas assures us that God will supply the grace to those who are sincere in His service.

BILL: How are decisions made on what order to join and when to start?

FR. BROWN: Saint Thomas warns us against consulting members of the family who are too often not aware of spiritual values. I would advise aspirants to the religious life to consult the pastor of the parish or the Sisters who teach them. They are the best equipped to give helpful, sound advice. (Fr. Brown stands to leave. Students stand.)

FR. BROWN: Boys and Girls, I have enjoyed taking part in your panel discussion and I shall feel sufficiently rewarded if I have helped you in just a small way.

STUDENTS: Thank you, Father. You were most helpful. God bless you, Father.

(Chairman returns to the lectern.)

CHAIRMAN: Father Brown, in behalf of the "Quiz Kids" (nods towards the students who formed the symposium) and the student audience, I wish to thank you sincerely for the informative and instructive discourse which you so skillfully handled here this afternoon. We will close our Program with the hymn, *Immaculate Mary*, to honor Our Lady, The Queen of Vocations.

STUDENT BODY: Sings *Immaculate Mary*. (Any suitable hymn may be used.)

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## Making Secondary School More Catholic

(Continued from page 457)

haps this method is not the one to use with today's youth, who are living in an era so different from the one in which we grew up. The worth-while in education should not be shunned because of the newness necessarily. Let us pick what is best and discard the rest.

### The Curriculum

The third pivotal problem concerns itself with the curriculum. Here are perhaps the teacher's richest opportunities for making the Catholic school more Catholic.

To avoid the monotony of routine in prayer, the following are suggested:

(1) Permit the students to decide, in turn, on which prayer they will say at the beginning of each day's class work.

(2) Read aloud, or have read aloud, the Collect and Secret or the Gospel of the Mass of the day before the class begins.

(3) "Sing" the prayer before class occasionally: the Salve Regina, Come Holy Ghost, or a seasonal hymn. Students enjoy singing when it is not part of the regular classwork. If you belong to the "bluebird" voice group, get some choral club member to give the class the pitch;

(4) To personalize the prayer, allow the students to

(Continued on page 482)

By SISTER MARIE CECILE, S.S.J.  
St. Augustine High School, 215 N. Westnedge, Kalamazoo, Michigan

# The College Teacher Looks at H. S. English

Successful scholastic work depends greatly on one's reading ability and general mastery of the mechanics of English. Pinpointing students' deficiencies, the author proposes ways to overcome them. Sister Marie Cecile teaches English, serves as librarian, and edits *Echo*, school paper, and *The Bookworm's Digest*, her library's paper, both monthlies. She has taught in high school for thirty years and four in college plus twelve summer sessions. Trained at Nazareth College, Nazareth, Michigan, she has an M.A. in English from the University of Detroit. She is attending the journalism and communication arts program at the University of Notre Dame. Sister has served as chairman in Michigan in Catholic Book Week endeavors as well as chairman of panels of various institutes.

THE REMEDIAL ENGLISH STUDENT has been with the college for some time; and since he is here to stay, we must accept him. Several factors have assisted to effect this condition. One has been the influx of students into colleges during the past decade. Another has been the increased desire of more than the average number of high schoolers to continue their education, though oftentimes maintaining lower than average standards in English. And lastly has been the lamentable discovery that among the many registered, though they have acceptable work in other subjects, their greatest weaknesses showed in the field of English. The concurrent action of many universities and colleges, state supported ones in particular, has been the reevaluation of their English composition programs and the institution of extensive remedial courses for the inadequately prepared freshmen.

If the case of such wholesale number of students who are poor in their mother tongue were probed into, perhaps the picture would follow somewhat these etchings. First, the lack of responsibility on the part of every faculty member to be a teacher of English; secondly, permitting the teaching of the subject by one who does not himself love it; thirdly, the assigning instruction in English to one who has been willed the job because of teacher shortage or because of an overload on the regular English instructor.

Statistics reveal that the need for remedial freshmen English is not a new one. For years many colleges had to undertake the gruelling task of remedial English long before the return of G. I.'s to college portals. The State Teachers' College at Winona, Minnesota, has had such a program for over three decades, but it is an exception. About one-third of the universities

and colleges offer courses in remedial English for credit and about one-fourth of the teachers' colleges are doing the same for no credit. Irrespective of credit or non-credit recognition, such a program has had one gratifying result—a reduction of failures in regular freshmen English classes.

## English Deficiencies Among Students

The introduction of a remedial program in English does not necessarily preclude the maintenance of high standards in the college or university; rather it represents a conscious attempt to help the deserving student instead of leaving him entirely to the old battle of the survival of the fittest. Gilbert L. Bond, one-time instructor of remedial English at Ohio University proved that 75% of the freshmen deficient in English can be saved for successful college work.

Experience with corrective English has disproved the old fallacy that a student of average intelligence who cannot meet the usual standards required for basic English composition cannot be college material. Even though a close correlation has been found between scores on English placement tests and intelligence tests, it has been determined that a student can raise his mark on the intelligence test for the reason that it is highly verbal. It follows that a gain in scholastic aptitude will accompany improvement in reading ability and general ability in English.

## Awareness of English Deficiencies

The proficiency of the freshman in English could be raised through effective cooperation between college and high school teachers—cooperation which eventually could eliminate the need of remedial English. Anyone who has taught in high school knows how varied the needs of the students are. However, with a laying down of the facts as they are, perhaps an awareness, on the part of the teachers, of the dilemma freshmen face on entering college because of poor foundation in English might help us to reconsider the position of all who, in the future, might escape being poorly prepared freshmen.

Our task as high school teachers is to equip the student with grammatical and punctuation skills, to teach him to express himself effectively, to comprehend the textbook assignment, and to have whatever else is essential for the successful completion of college.

To repeat, colleges are definitely faced with the problem of students poor in English. Placement tests in English in more than one college have revealed more than half of the freshmen falling in the lower brackets of mastery. Upon investigation it was found that of this number more than 50% were not college material; but it did indicate one or both of two evils—the student's belief that of all the subjects taught English was the least important and merely a course that he had to take, or that the subject was taught ineffectively. Unless teachers here and now establish interest in the subject and succeed in making the student conscious of his own errors and improvement, the college will continue to be faced with the problem of remedial English. If teachers can prove the already obvious fact that the good English students are invariably apt to be good language, history, economics, and commercial students, a little ground might be gained. Furthermore, if English were consistently taught in a laboratory manner with retesting over errors made, it does not seem possible that there would continue repetition of the same errors or disinterest in the subject. English, then, would not suffer so keenly, for it is "with the thing investigated that knowledge becomes complete."

#### Aspects of English Study: Grammar and Usage

The study of English includes several aspects: grammar and usage, spelling and vocabulary development, composition and punctuation. First, grammar and usage. Formulated rules of grammar or prescriptive grammar, as it is called, has arisen from usage. Therefore, unless grammar is functional, grammatical rules are of little avail. This is true of any science. The reasoned use of a rule is important; and it is only when the student sees the "why" of a rule that the rule actually receives correct application in speech

and writing. Diagramming which is the graphic placement of words according to thought relationship best establishes grammatical concepts, because through this medium two grammars are functioning concomitantly, namely "eye" grammar and "ear" grammar. In the verbal analysis of the sentence, ear grammar is being stressed and what else is "ear" grammar except the use of the ear and tongue in conversation. In the diagramming process itself, there is concretized in writing the correct form and word placement in a complete thought relationship and what else is this but "eye" grammar which is the employment of eye and pen or book as in reading or writing. Some educators have denounced stress on the formal aspects of grammar. Formal grammar consists of rules and exists for the same reason tools exist, namely, in order to be used. In this sense and only in this sense should any instructor view the study of grammar.

The place of grammar? It should not be designated to any grade. In fact, it may be taught at any grade level this side of college. Grammatical concepts may be established whenever the need calls for such. These concepts are taught continuously but in different ways at all levels. They cannot be added up and counted and then distributed as something to be finished at any particular level. Here may be added that the problem of good workmanship within the field of what a pupil already knows but fails to apply calls for techniques quite different in kind from those useful in teaching language concepts and that concern for one must not be allowed to interfere with the other.

#### Detecting Prevalent Errors

A teacher can best detect an individual student's prevalent and major errors in usage through the medium of writing. In a set of papers, observations and generalizations can be made concerning, to mention a few, the difference between common and proper nouns, when to use there is and there are, how to employ *like* as a preposition and a verb and not as a conjunction, sentences which reveal the need of constructive help with clear references and referents, the overuse of the impersonal *it* and the demonstrative *this*, and faulty sense of time relationship.

Usage in English study can be made dynamic by employing conversation and dialogues. The able teacher can project these into other fields of study thus correlating with other departments. Besides informing about gestures, pronunciation, tone, and accent, the teacher has the opportunity to stress grammatical items like voice, tense, sentence types, word order, kinds of phrases, clauses and modifiers, and dangling participles. The students learn about the flexibility of words and the effect of context. Experience, they learn, influences connotations. Like people, words are subject to change. Actual situations, therefore, color connotations and students realize that

*Its a new tube going into a sub-miniature receiver in a radio-controlled model airplane. Daryl Dorsten of St. Joseph High School, Wapakoneta, Ohio, has also constructed a transmitter to operate the model plane. The test bench is also his own construction. His interest in radio started when he was thirteen.*



studying the context is most necessary in oral as well as written exchange of thought. Dictionaries, they discover, only suggest some of the meanings words may have.

### Vocabulary and Spelling

Lou La Brant, professor of English, in one of her professional articles says, "What is the study of English but the search for meanings and the methods of expressing them." Words exist that their meanings may be exhausted. Consider the denotative and connotative value of words such as Jews, red, labor, and capital.

In college we find limitations with respect to the connotative meanings of words, correct pronunciation of words that are listed among those most frequently mispronounced, and spelling in general. In high school the minimum of ten minutes each day should be devoted to word study. Consistent interest, confining the students' attention to a limited number of words each week, cannot help producing results. Tests, frequent and varied in range, will soon determine mastery in pronunciation, denotation, and connotation. To make this procedure definitely a students' interest and responsibility, have students submit at intervals a list of their individual errors which the teacher, at her own discretion, incorporates in a general test; for the mistakes of individuals are found invariably to be the prevalent errors of the group. To make students feel that to misspell a word is a social disgrace and to curb carelessness in this respect, teachers deduct one point for every misspelled word. Thus the grade on theme papers, reports, written assignments is considerably reduced. Indifference and carelessness in spelling is likewise reduced, but it will be lessened only if consciousness about misspelled words receives the co-operation of every member of the teaching faculty. Nothing will ever be effected in English unless every teacher in the school becomes an English teacher. Drawing up a technical vocabulary for every branch of study, making this vocabulary easily accessible to the student and devoting a few moments daily to vocabulary development and spelling mastery cannot help enforcing the importance of words in the study of language. Herein lies, perhaps, one of the reasons why English teachers have failed; other teachers have not insisted in facilitating and exacting what is really the professional duty of all.

Lastly, composition and punctuation. A direct, practical interest in writing should be encouraged among high school students. The tendency, a few cases excepted, is the resorting to the overuse of simple and compound sentences connected by coordinates and the limited use of the complex and compound-complex structures. Upon interrogation for the reason of the use of the former, upper classmen, even in college, advance their inability to punctuate the latter correctly. So a word about punctuation.

Unless the sentence structure *in se* is understood,

almost useless are the attempts to teach proper punctuation habits. To study punctuation as it appears in literary excerpts, in texts, and in newspaper articles is one way of learning punctuation. In an article of reasonable length, many rules of the comma could be deduced. Students could formulate in their own words rules once learned but forgotten. This will facilitate remembrance. For the quick résumé of rules after the same have been studied, reference can be made to *Webster's Dictionary*. In punctuation, as in spelling, exercise stringency. Deduct one point for every punctuation error.

Before assigning written compositions, have pupils study brief literary attempts of others. The paragraph should be given particular attention. Are the sentences related to the topic sentence? Acquaint the students with the various types of paragraph development—paragraphs of definition, details, illustration, analogy, reasons, argumentation, description. If descriptive, do the adjectives color development; if argumentative, do words carry the persuasive note.

First study and develop the paragraphs as single studies; then employ with variation the different types in a more expansive attempt. Have the students classify marginally the different paragraphs developed in their own compositions. Use the printer's correction code for the correction of compositional work. Go over the mistakes with the student, but do not write them out in corrected form. This is the student's responsibility, and he merits no grade until the corrected form is returned to the teacher.

### Directed Paragraph Study

Paragraph study should be directed. Employ frequently the last ten minutes of class and have the students, through the medium of a paragraph or two, recapitulate the work covered in a class instruction or discussion. Reserve class periods for paragraph development. This decreases plagiaristic tendencies and makes the teacher accessible and helpful. Placing on the blackboard a paragraph containing involved sentences and eliciting the contributions of all toward simplification is also helpful in improving correct writing habits among pupils.

Here may be incorporated letter writing. Standardization in some things is commendable and definitely worthwhile. To adopt such for letter writing would lessen confusion. If teachers would reserve for social letters the indented form and for business letters the semi-block or block form and provide lists suggesting proper salutations and complimentary closes for each, many errors would be eliminated.

Among these phases of English study lie many of the deficiencies to which freshmen are addicted and which the college teacher must eradicate. If every teacher in every high school could create interest on the part of the student in the direction of the mastery of these defects, then eventually such courses as remedial courses could be removed from the schedule of studies.

# TEACHER TO TEACHER IN BRIEF

## CONFIRMATION

By Sister M. Germana, S.S.J., St. Anthony School, 206 W. Washington Ave., Elmira, N. Y.

**MICHAEL RETURNS** from school with his chums and finds his Uncle Jim visiting.

Characters:

Uncle Jim ..... Paul  
Nephew ..... Michael  
Chums ..... Dennis, Richard,  
James, and George

(Uncle Jim writing at desk)

**MICHAEL:** Oh, hello Uncle Jim. When did you come?

**UNCLE JIM:** Hello there, Michael; I came this afternoon. What's doing?

**MICHAEL:** Guess? Three guesses about what I'm going to get.

**UNCLE:** Baseball bat?

**MICHAEL:** No.

**UNCLE:** Hop-along Cassidy outfit?

**MICHAEL:** Oh, goodness no.

**UNCLE:** Now, let me see—electric train?

**MICHAEL:** Nope, you're on the wrong track.

**UNCLE:** I give up. What?

**MICHAEL:** I'm going to be confirmed.

**UNCLE:** You don't mean it?

**MICHAEL:** Sure do, and so is George, too.

**RICHARD:** Dennis and I am, too. And so is Jimmie.

**UNCLE:** Jimmie! Why, Jim has my name, too.

**JAMES:** Everyone in our grade will be confirmed.

**UNCLE:** What do you know about being confirmed?

**RICHARD:** Well, we know confirmation is one of the seven sacraments instituted or made by Christ to give us special grace to make us strong soldiers.

**UNCLE:** What do you know about it, Jimmie?

**JAMES:** The Holy Ghost comes to us with seven big gifts.

**UNCLE:** Do you know what they are?

**JAMES:** Oh, yes. Wisdom, Understanding, Counsel, Knowledge, Piety, Fortitude, and Fear of the Lord.

**UNCLE:** Good. How did you learn how to remember them?

**GEORGE:** We call them the Radio Station of the Holy Ghost—WUCK-P.F.F.

**DENNIS:** I know what they mean. The first four, Wisdom, Understanding, Counsel, and Knowledge, tell us what God wants us to know, like obey, be honest, be pure, be kind, don't fight or steal.

**UNCLE:** But that's only four.

**GEORGE:** Yes, that's right, but I know the other three. Piety, Fortitude, and Fear of the Lord help us to do what God wants; like pray hard, and even play hard for Jesus.

**UNCLE:** Well, well, you sure do know about those seven gifts.

**DENNIS:** Yes, we do, but there is more to learn yet. We know the Holy Ghost gives us twelve fruits, too.

**RICHARD:** Yes, but we don't know all about them yet. Father Mack is going to tell us more.

**GEORGE:** Father says the fruits are cousins of the gifts. He makes it easy for us to learn.

**UNCLE:** When will you be confirmed?

**RICHARD:** We don't know yet, but we are getting ready.

**UNCLE:** Oh, I see. Is that all?

**MICHAEL:** Oh no, we still have to know about a sponsor and what name we are going to take.

**GEORGE:** Yes, we are going to ask our teacher to tell us about some special saints so we can imitate them and try to become strong like they were.

**UNCLE:** (looking at watch) Oh,



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say, it's nearly suppertime, and you boys will have to hurry home. The next time I see you, I hope it will be in church. You're a fine bunch; I'll pray for you. Keep studying, won't you?

DENNIS and RICHARD: We sure will. So long, Uncle Jim.

## YOUTH'S PROBLEMS NEED ADEQUATE SOLUTIONS

By Sister M. Carol, 806 E. Chestnut, Louisville 4, Kentucky

ALL TEACHERS, at one time or another, put their cards on the table and try to face realistically the procedures and techniques used in dealing with students, and to evaluate them in the light of God-given principles and student needs. Home economics teachers repeat the process often because of the values at stake, the fostering of an ideal Christian family life.

Though home economics education is focused on the family, it will naturally concern itself with problems that face that particular member of the family group with whom it has direct contact, the student. Research and personal experience are the tools that are being used to cope with the problems of youth. The list of problems mentioned in this article is not exhaustive. Nor are the answers the best or only solutions. They are but the exposition of how one teacher tried to help her students mature.

### Broken Homes

Many difficulties arise from broken homes and homes in which there is a stepparent. More than one girl has said, "How can I get along with my stepparent?" The stepparent cannot be dismissed from the home, nor can the girl push out on her own, but wise counselling and sympathy can show her the wisdom of abiding more cheerfully in that situation.<sup>1</sup>

Related to this problem of the broken home or the stepparent in the home, is that of support. The stepparent is not gracious about accepting the responsibility of providing for the girl. If the teacher will, she can help or advise the girl to obtain some part-time employment and thus share some of the financial burden. Furthermore, the

teacher can be a buffer, that is, she can help the girl to accept the inevitable knocks, and give her encouragement and pray for her.

### Hasty Marriage

Family situations just mentioned often lead to hasty marriage. The girl seeks to better herself, to get away from her unpleasant surroundings, to find security, peace, and happiness. But she does not. Generally the boy is too young to have acquired sufficient skill or a good education. Consequently his means of providing for a home and for rearing children are inadequate. The lack of maturity, the emotional factors that enter the marriage, is another reason which makes this marriage insecure.<sup>2</sup>

But sometimes a hasty marriage is pressed upon the girl by the boy in service. Does she know that she may have to face life in a strange army camp in a strange city? Does she realize what it is to live away from family and friends? Does she consider the possibility of marital infidelity and desertion, if she chooses to remain at home with her parents while her husband is overseas? Counselling sometimes helps these individuals think twice before they marry.

### Financial Difficulties

Financial difficulties in the home present problems for our students. But youth needs to realize that poverty is no disgrace, that Jesus Christ, the Son of God, chose a home on earth in which there was great poverty. The religion class is the normal setting in which to disown the excessive materialism of today's world.

The homemaking teacher has here a vast area in which to work. Respect for material things, the care and preservation of food, clothing, and home, the ability to stretch the dollar, irritate the modern mind. High pressure advertising adds to this irritation. Whatever can be done to help that girl understand real values and how to conserve and appreciate materials will help her become a happier and a wiser person.

### Easing Financial Strain

Nevertheless, besides forming attitudes and ideals, besides teaching

skills and imparting knowledge, the school can help ease financial strain by permitting the students in need to earn part of their tuition working in the school cafeteria, book store, or classroom. The commercial department in the school has contact with employers and this should be another opening for helping the students in need. Teachers should also discuss with the students the possibility of part-time work available in the community as a means of relieving financial strain in the family. Sharing the financial burdens of the family is a duty that children often neglect.<sup>3</sup>

Poverty in the home is sometimes due to alcoholism. According to the statistics and findings of the sociologists, alcohol is one of the major causes wrecking the home and making the children suffer.<sup>4</sup> Biology and sociology teachers, as part of their regular class work, can discuss the effects of alcohol on the human person, the home, and society, using statistics to add emphasis. Approximately one-third of the marriages which have endured from six to fifteen years and over 40 per cent of those which have endured longer, break down on account of alcoholism. The threat of alcohol is great. Once students realize the great dangers, they will be less eager to go along with the crowd, to think it necessary to drink to keep up with the crowd, or to go steady with a young person who is addicted to drink.

### Strained Family Relationships

Although alcoholism and broken homes bring strained family relationships, they are not the only sources of these difficulties as James Ellwood stated in "Just and Durable Parents," his book which gives a good insight into some of the problems which confront families today.<sup>5</sup> Extensive study has been made of maladjusted children whose problems stem from strained family relationships. "There's a lot to learn about getting along. We all learn from family living. Good relationships just don't happen." This is the theme of another study of family adjustment problems, in which the findings are of well-adjusted and happy children in all kinds of home situations. Comradery, love, and understanding are what these families considered im-

portant for well-adjusted children.<sup>6</sup>

#### Dating and Dress

Another phase of family friction in a girl's life sometimes stems from dating and dress. Some mothers are displeased with what the girls wear. Others are too lax in this matter of dress. Girls are confused regarding specific types of dress. When parents and teachers realize that growth in the virtue of modesty requires knowledge and motivation, their attempts at training will take a different approach. Father John L. Thomas has said,

Training in dress must proceed hand in hand with training in related virtues. Vanity, failure to acknowledge responsibility for the effects of one's actions upon others, and even sheer laziness are factors to be considered. Because social customs may run contrary to Catholic values, parents must teach basic principles.<sup>7</sup>

#### Going Steady

Church and school would meet with more success in their war on immodest dress and steady dating for teen-agers if their parents would remember that they are the primary teachers of religious principles.<sup>8</sup> The implications of going steady and its dangers can be discussed in classes of preparation for marriage and in the religion class. But the greatest help will come directly from the parents.

The next problems directly concern the school. Statements of dissatisfaction with school are manifestations of inner struggles. Truancy, tardiness, and failure are the end products. Often the emotional disturbances are traced to the home. In a few cases, the only remedy for the home situation is a boarding school.

Sometimes personality conflicts between teacher and student are at the bottom of the difficulty. Counselling often seems to work best here. And sometimes, if the school is large, students can be placed in other rooms. Attitudes can be changed and successful work accomplished.

#### Parent-Teacher Talks

Parent-teacher conferences are an excellent remedy for the school problems, especially if the parents are sincerely interested in the stu-

dent. Or the visiting teacher may be able to iron out the difficulties for the student. But by all means, it is important to win over the student from her ways of wrongdoing and help her to continue her school work. The teacher is dealing with girls who have their Catholic faith, a conscience, a religious instructor, and a confessor to help them. These students know they must avoid sin.

#### Not Spoon-Feeding

Now it would be unreasonable at this point for the writer to go out on a limb, to deny the fact that students need help in facing problems and making decisions, but it is unreasonable to spoonfeed the students continually and keep them immature. How? By not giving them opportunities to solve their own problems.

The home economics market is literally flooded with textbooks which concentrate on inanities, "Adventures in Home Living," "Management in Better Living," and "Living for Young Moderns." Advertisers claim:

Teen-agers say, "Gives tips to boys and girls on how to be independent and about good grooming. Fits our age group and helps us solve our problems."<sup>9</sup>

Does it seem fair to youth to spend the valuable hours of their school life in discussion over such little things as what to do on a date, how to arrange your room, or how to face the problem of little Johnny, who wants to tag along? The home economics' emphasis on family life is wonderful if it clings to the pertinent things of life.

#### Work to be Done

It is sound psychology to forget problems and concentrate upon the work to be done right now. Man is a creature made up of body and soul. Both need to be made use of if the human person is not to become eccentric. Mental institutions are increasing in our land because too many people are too concerned about their petty problems. In a situation such as a clothing or foods laboratory where both mind and body are employed in creative activity, the problem will be forgotten and nervous system relieved of strain. The student will experience

satisfaction in the accomplishment of a worthwhile task and complete forgetfulness of self. This makes for a healthy individual.

Work which involves laborious effort is often called drudgery. However it is the only work from which we can derive a real sense of accomplishment. It requires drudgery to master the essentials of a Latin grammar, to learn the theorems of geometry, to understand the workings of the gastro-intestinal system, to find intellectual satisfaction in good literature, art, and music. Because they involve such hard work, should they be left out of the curriculum?

Students need to be orientated, to learn that very basic truth that their human personality is a composite, body and soul; that they depend entirely one upon the other; that both have their limitations, problems and satisfactions; and then these students will welcome the drudgery a worth-while life involves, while at the same time, they will more readily cope with life's problems.

<sup>1</sup> Lester and Alice D. Crow, *Principles of Guidance*, (Chicago: American Book Co., 1951).

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<sup>2</sup> John L. Thomas, *The American Catholic Family*, (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1956), p. 197.

<sup>3</sup> *Should Teen-Agers' Earnings Be Shared with Parents*, (Liguori, Mo.: The Liguorian Press, May 20, 1956).

<sup>4</sup> John L. Thomas, *op. cit.* pp. 266-67.

<sup>5</sup> James Lee Ellenwood, *Just and Durable Parents*, (New York: Chas. Scribner's Sons, 1948).

<sup>6</sup> Grace Langdon and Irving W. Stout, *These Well Adjusted Children*, (New York: John Day Co., 1951).

<sup>7</sup> John L. Thomas, "Modesty," *Grail*, (St. Meinrad, Ind.: St. Meinrad Archabbey, Sept. 1956), pp. 12-17.

<sup>8</sup> John L. Thomas, "There Is No Substitute for Parents," *Grail*, (St. Meinrad, Ind.: St. Meinrad Archabbey, March, 1956), pp. 18-21.

<sup>9</sup> "And What Do Boys and Girls Say?" *JHE*, XLVIII, No. 4, (April, 1955), p. 294. Taken from the advertisement, "Adventuring in Home Living."

## RECOLLECTION AND THE APOSTOLATE

By Rev. Paul J. Williams, S.M., Villa St. Jean, Fribourg, Switzerland

"WITHOUT RECOLLECTION there is no solid piety whatever, the spirit of faith and of mental prayer cannot be maintained, the most active zeal may degenerate into routine and even become dangerous." The need each one has for recollection makes the true apostle seek after this virtue patiently and perseveringly because he realizes that this makes the difference between whether his apostolate will bear fruit or not. Not all activity is good even if done under the appearance of apostolic action. Underlying all true apostolic work must be a spirit of recollection which adheres strongly to Christ, the Source of the Apostolate. The fact that recollection engenders all great apostolic works, is the very reason why those desiring to be true apostles must be interested in acquiring the spirit of recollection.

Recollection is a re-collecting of the powers of soul usually undertaken to accomplish some task in a better manner. Why the great saints succeeded so well in their apostolic endeavors is because they discovered the need for retirement from worldly affairs in order to solidify their faith and charity in Christ. Picture the great apostle, St. Paul, retiring three years, in the silence of an Arabian desert, in preparation for his tireless apostolic labors. Or recall the many times Christ set an example by retiring to spend the entire night in His

priestly prayer and holy recollection!

### Withdrawal from Immediate Concerns

The essential of that moment wherein the soul strives to re-collect its powers is, first of all, a withdrawal from immediate concerns, of surface cares and, secondly, a dwelling within the soul to orientate its powers toward God in the light of His presence. Perhaps one of the greatest obstacles to recollection is the difficulty of emptying the mind of immediate concerns and tensions, but until this is accomplished there can be no refreshing contact with God. No concern, whether past, present, or future, should enter the soul during this period but rather its attention should center on Christ dwelling within it. This emptying of self, this removal from the affairs of the world is the condition necessary for any contact with God so that the apostle may re-evaluate his life in the presence of Christ.

### Means to Habitual Recollection

Christian recollection may be defined as that act whereby the apostle, casting aside all cares, penetrates to the loving presence of Christ within him. Yet this act is but the means to habitual recollection by which he is able to labor in the apostolate in the continual consciousness of Christ. What for the dissipated would be a source of harm and further dissipation, becomes for the apostle a means toward a closer union with Christ. As he well knows, habitual recollection is attained only after a long fight with the "old man" by repeated acts of recollection and much patience.

Even from a natural viewpoint, recollection has many advantages which make it important to any serious-minded person. By recollection, he gradually achieves a certain control over the tendency to dissipate the powers of the soul through action. The moments of calm gained in recollection serve as a release from the tension of activity and produce greater natural efficiency. He can better undertake an important task by calming himself beforehand, than if he plunges headlong from one task into

another. How much wasted energy and nervous exhaustion is caused for this reason! Because in recollection he unifies and re-sets his aims, less confusion and exhaustion result. Although these are merely natural effects of recollection in the soul, their value is very great in the spiritual life.

### Proper Motivation

Through recollection the soul becomes more conscious of proper motivation in the apostolate. Many good works lose much of their effect because of the influence of vanity or human respect, and recollection helps check these tendencies by calling to mind the words of Christ, "Without me, you can do nothing." Through recollection, the apostle purifies his motives and guides all his actions toward the greater glory of God.

Besides helping to guard purity of intention, recollection strengthens virtue by bringing that presence of mind necessary for progressing in resolves. It is certainly true that without recollection, resolution to overcome faults and to practice virtue will never succeed. As St. Paul says, "We fight not as one beating the air," but we are conscious of our goal and take the means to gain it. No one can escape from beating the air unless he possesses the recollection necessary for progress in virtue.

### Fosters Charity

Recollection fosters the greatest of the virtues, charity, because through recollection the soul is united more closely to Christ, the Source of charity. In moments of recollection, Christ penetrates and opens the soul to his all-conquering love. Through this contact, brief as it may be, the charity of God is poured forth into the soul, just as in the silence of a peaceful Palestine night, God poured His Love into a world of fear and confusion. God works marvels of love in silence and recollection so that the mystery of Christ's charity may continue in the Church through His members.

Above all, recollection brings supernatural unity to life by centering all things in Christ. Theoretically Christ is the center of the

(Continued on page 493)

# BOOK REVIEWS

**Layman's Complete Missal for Holy Week.** By Leonard D. Perotti, editor (St. Anthony Guild Press, Paterson, N. J.; 1957, pages vi, 178 paper bound). **The People's Holy Week.** by Frederick R. McManus (St. Anthony Guild Press, 1957; pages 36).

Here are two recommended booklets on the restored Holy Week services. They will help the faithful participate more richly in these moving liturgical functions.

The *Layman's Complete Missal for Holy Week* is attractively printed and easy to use. The capitalized directions for the times when the people take part in the ceremonies should prove helpful.

The *People's Holy Week* contains, in its brief scope, accurate and devotional pages to make the use of the missal more meaningful and beneficial. Its chapters will enable one to enter more intimately into the heart of each great day of this touchingly solemn week. A handy list of Holy Week regulations for lay people is included at the end.

REV. MARK EDWARDS, S.M.  
Chanel High School, Bedford, Ohio

**The Rites of Holy Week.** By Frederick R. McManus, (St. Anthony Guild Press, Paterson, N. J., 1957, pages viii, 152).

This is the type of book every priest will value. It contains complete directions to prepare for and carry through the restored Holy Week ceremonies correctly and devotionally.

It treats of the preparations for Holy Week, offers suggestions for Lenten instructional and sermon material to gear the people for fuller appreciation of this sacred week, presents clear ceremonial directions together with convenient diagrams for the positions of ministers. It also includes the regulations for the Divine Office. A brief commentary is offered, to be used

by the priest during the holy rites to give the people a deeper grasp of what is going on.

Contained in English translation are the Congregation of Rites 1955 decree on the restoration of the liturgical order of Holy Week and instruction for the proper celebration of this order, as well as the Congregation's 1957 directives and declarations concerning this restored order.

This recommended book will serve as a useful guide and, with its thorough index, will answer the questions that arise concerning the fitting handling of these graceladen services.

REV. MARK EDWARDS, S.M.  
Chanel High School, Bedford, Ohio

**Meet Kitty.** Mary Eunice McCarthy (Thomas Y. Crowell Company, New York, 1957; pages 186).

*Meet Kitty* is an extended character sketch of Catherine (Kitty) McCarthy written by her daughter. Kitty, an Irish mother of thirteen children who lived in San Francisco until her death a few years ago, would seem to have been a person worthy of memory. She knew a great deal of sorrow, pain, and privation, but she maintained an enviable optimism and good humor, both of which were based in a deep faith in God and in a somewhat over-simplified faith in American political institutions. Her shrewd psychology, bravery, and wisdom were indeed extraordinary.

Insofar as this remarkable woman emerges from the pages of the book as a living character, she comes as a person worthy of our attention and our praise. Unfortunately, she seldom manages to penetrate these foggy pages as anything but a wooden, contrived character manipulated by the author to achieve certain pre-determined effects. It is a great tribute to the strength and breadth of Kitty's

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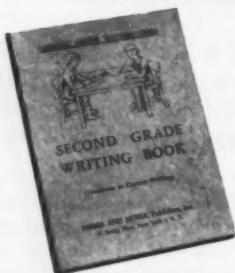
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personalty that she can overcome the failures of this book at all. I am sorry to say that Kitty lives here in spite of the author, not because of her.

The difficulty is that Mary Eunice McCarthy simply does not know how to write. She has made the mistake of assuming that an edifying subject automatically makes a good book—a mistake, I am afraid, common to a rather large number of well-meaning but misinformed Catholic writers these days. She shows no understanding of the discipline of structure, no respect for the meaning of words, no awareness of the cheapness of the cloying tone. In short, she gives no evidence of control of the craft of writing.

Except for the fact that Kitty's birth is mentioned on page one and her death is described somewhere toward the end of the book, *Meet Kitty* has no evident structure or organization. While there seems to be, at times, some vague chronological thread present in some of the incidents, this thread dissolves completely for long stretches of the book. Of course, such a work as this could be organized in many ways—the chronological method being but the most obvious method—but *Meet Kitty* is only a series of loosely connected, artificially contrived scenes and incidents strung together in what appears to be a wholly haphazard fashion.

The author writes chiefly of what she can remember of her mother, but even memory in time, a potentially effective psychological structure, is not utilized as a frame of organization. In a way, the book is put together like a nursery tale or a comic book—this happened and this happened and this happened—with no character development, no interplay of action between incidents, no progression of complexity, no growing insight.

I do not presume to say how Mary Eunice McCarthy should have organized her book, but some respect for the structural importance of coherence, progression, and internal unity would have this book more polished, more concentrated, and finally more meaningful than it is. The author's rather casual digressions into the lives of her other California relatives and friends—her Uncle White Hat, for example—contribute further to the

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disturbing formlessness and disorder.

If we are to judge by this book, Mary Eunice McCarthy is peculiarly insensitive to the meaning of words. She shows absolutely no sensitivity to the feel and sound of conversation, and she gives no indication of awareness of the offensiveness of the trite phrase and the cloying tone.

"In the midst of all the noise of blaring bands, rolling drums, and cheering crowds, a new sound was suddenly added—a small and plaintive meow. Kitty, ever fond of cats, heard it even before I did. Then I looked down, and there right between my feet was a calico kitten.

"How it got through that trampling crowd alive was a miracle. . . ."

Loose usage of the word *miracle* is not always a serious literary fault. But in this book, with its emphasis on Kitty's religion and the description several pages previous of an incident that the author suggests was truly of a miraculous nature, such usage is flatly wrong, vulgar, and cheap.

"I kissed the kitten in a rush of gratitude and then asked, "What will we call it? It should have a kind of special name, huh, Mama?—count of the way I got it, huh?"

"Kitty put her thinking cap on. . . ."

The use of such consciously "cute" expressions by an author (Kitty "put her thinking cap on" again several pages later) is offensive to any reader who respects the enormous potential for subtlety in our language. Reading such a phrase, one is embarrassed in the same way that one is embarrassed by the late adolescent who continues to coyly play the child.

The identical "cute" tone and corresponding carelessness with words permeate the entire book.

"She had once heard, in a sermon, the phrase, 'doctors who forgot their Hippocratic oath.' On her next visit to her doctor's office, she asked him what the oath was. From a dusty book the doctor read the oath to her, and probably became a better physician in the process."

One wonders about the precision

of "dusty" book, but one marvels at the conclusion drawn in the final clause.

Or, "There was one wild-eyed zealot, nicknamed Professor Doom. . . . Professor Doom didn't even hear her plea, because by then he had worked himself up into a real tizzy."

Or, ". . . Riley's mouth opened and remained open for a second, But he was game and a real gent. . . ."

I suggest that "wild-eyed zealot," "real tizzy," and "real gent" are

terms hardly characteristic of a writer who possesses any regard for the subtleties of English style.

LEO J. HERTZEL  
Department of English, Nazareth College,  
Louisville, Kentucky

**The Child's World** in six volumes;  
editor-in-chief, Wilma K. McFarland;  
editor, Esther M. Bjoland  
(The Child's World, Inc., Chicago, 1957).

This set of six volumes with its wealth of attractively presented material would be valuable in any ele-

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mentary school library, and in a child's own library where he could browse in it at will. Of the six volumes, the first five are for the child. Volume VI, *Guidance*, addressed to the teacher, the librarian, or the parent who directs the child's reading, contains besides some comments on child psychology and the learning process, an excellent chapter with bibliography on the use of folklore in the classroom, and various suggestions for selecting readings from the other volumes according to the age, the interests, and the needs of the child.

The five volumes for the child are profusely illustrated with drawings, photographs, and charts. Volume I, *Stories of Childhood*, which contains nursery rhymes and other poems, fables, old tales, and modern stories, abounds in colored illustrations. Volume II tells of people and great deeds, presenting heroes of all times from David and Jonathan to Will Rogers. Volume III makes the story of living things clear and interesting to the child as he views first the "Parade of Animals" and then the "Parade of Plants." Fascinating accounts of the different kinds of evergreens and of the flight of migratory birds, with charts of the routes they travel, would surely make the child more observant of nature around him.

Volume IV, *The World and Its Wonders* tells most interestingly of natural wonders, such as clouds, stars, mountains, and of man-made wonders, such as the pulley, the sewing machine, the locomotive, and the printing press. Volume V takes the child traveling to other countries. Many of these accounts are related by a child taking a journey or keeping a diary on some trip to a faraway land.

These volumes can be commended for all they contain of fine, interesting material, but one cannot fail to notice how small a part God has in *The Child's World*. There are, it is true, some few suggestions of religion—notably, a Christmas poem about the Christ Child, a story in which Hans Christian Andersen speaks of the Heavenly Father, a charming hero story about St. Francis of Assisi, and two glimpses of statues of Christ in South America. It is, however, in Volume III, *Plant and Animal Ways*, where no mention is

made of a Creator and man is placed "at the head of the group called mammals," with no slightest reference to his spiritual nature, that this lack is especially evident.

The books are not too large and are easy to handle. They are printed in clear type on an excellent grade of glazed paper, and sturdily bound. The attractive covers are made of DuPont Fabrikoid, noted for its long wearing, non-soiling qualities.

SISTER MARY JOSEPH, S.P.  
Saint Mary-of-the-Woods College, Saint  
Mary-of-the-Woods, Indiana

**Shortened C.P.A. Problems.** By  
Hilary H. Sax, C.P.A. (Prentice-  
Hall, 1957; pages 303; price  
\$5.35).

The examination for certified public accountant consists of four sections, 1) accounting theory, 2) business law, 3) auditing, 4) accounting practice.

To many candidates accounting practice, or accounting problems, is the most difficult part of the examination. It is the longest part, given in two sessions of four and one half hours each, the other parts are given in single sessions of three and one half hours each.

The topics included in the problems section cover the entire field of accounting practice; consolidation, partnership, cost, municipal, income tax, reorganization, application of funds, adjustment of errors, and other topics, are included over the various examinations.

To pass the C.P.A. examination requires adequate and intelligent preparation, actually, long hours of critical and concentrated study in the four main subjects and in the many topics of accounting. To pass problems, the principles and the methods of modern accounting must be clearly comprehended and the technique of analyzing and understanding and solving problems must be mastered.

Many students have difficulty in accounting because they try to memorize rules and procedures instead of clearly perceiving accounting principles and methods, and the effects of economic transactions on assets, liabilities, equity, income, and expense. It is important to know how to solve a problem, it is as important to appreciate the signifi-

cance of the business transaction and the accounting principle which is the basis for each step.

If a C.P.A. candidate has carefully studied and learned accounting principles and if he fully understands the meaning and the relation of economic transactions within the framework of accounting principles, "Shortened C.P.A. Problems" is an excellent tool for preparation and for review.

Reducing arithmetical computations aids a student in perceiving the essential accounting principles involved in a problem. Too many computations deluge a student and cause him to lose sight of the problem's objective. And as a further aid "Shortened C.P.A. Problems" includes, before many of the problems, a listing of significant points and a step-by-step procedure or outline of the solution offered; an analysis which helps the candidate orient his thoughts in the direction of the problem.

Many topics are covered; branch accounting, budget, cash-flow, consolidation, contractor accounting, cost accounting, estate accounting, hospital accounting, instalment sales, inventory, partnership, reorganization, municipal accounting, application of funds, financial statements, income taxes, and other subjects, are reviewed quickly in these problems.

A candidate therefore, who fully understands accounting principles and their relation to the basic objectives of financial accounting and who has applied these principles critically to long problems, will find "Shortened C.P.A. Problems" an excellent review of important topics and a useful guide in the application of problem techniques.

"Shortened C.P.A. Problems" is also of value to a practitioner who is immersed in the details and in the chores of a daily accounting practice. Already knowing his accounting principles, the experienced C.P.A. may quickly review many topics he has forgotten and with which his practice gives him little contact. Besides recalling topics he has forgotten, the current C.P.A. problems may also bring him up to date with current accounting theory and practice.

This text should prove of valuable assistance to the C.P.A. candidate, to the accounting professor

preparing his students for the examination or for a broad understanding of business, and also to the experienced C.P.A. who wishes to step beyond his daily practice.

RALPH V. LUCANO, M.A., C.P.A.  
Assoc. Professor of Accounting, School of  
Commerce, St. John's University, Brook-  
lyn, N. Y.

**Social Studies for Children in a Democracy.** By John U. Michaelis. (Prentice-Hall, Inc., Englewood Cliffs, N. J. pages 523; price \$5.75).

Fortified with the vision that almost every activity undertaken in a social studies class can constructively lead to the development of democratic citizenship through the medium of social living (group participation) and that the goal of the social studies program is self-realization, human relationships, economic efficiency, and civic responsibility, the author lets no opportunity go by to point out how these values may be realized. To develop qualities of cooperation that will later manifest themselves in the home, their local community, and finally in national and international situations, the author suggests three approaches. Children must be given things to do that involve cooperating with others. Second, children must have planned occasions for observing democratic behavior in action. Third, children must have the chance to study and analyze democratic behavior as portrayed in books, films, and other instructional materials. "Through firsthand experience children learn that freedom exists only as the rights of others are respected and as responsibilities are carried out."

This attitude colors and permeates this book for teachers. The ideal method of handling each division of study is graphically shown in many pictures of children in action. The author gives ample space to explaining the unit plan for each grade level. He suggests means of studying the community and using community resources, audio-visual materials and reading materials, making globes and maps, learning through dramatic representation, and finally making an evaluation. The author teaches in the school of education at the University of California.

NAOMI GILPATRICK

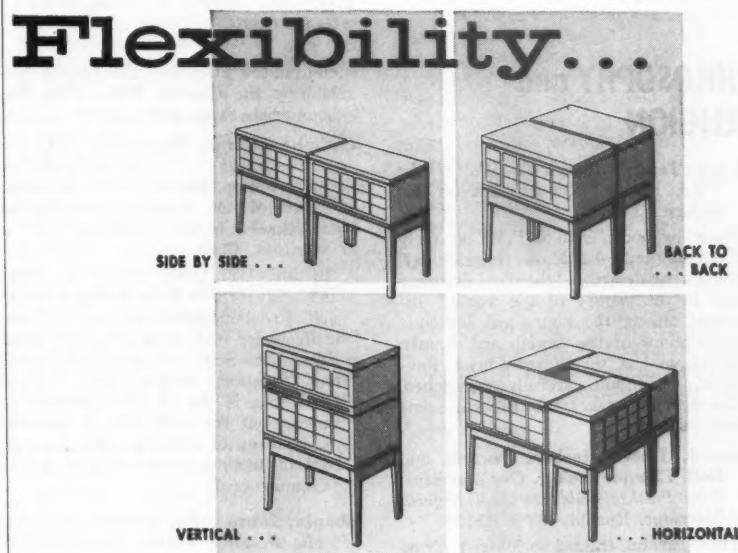
**Byzantium: Greatness and Decline.** By Charles Diehl. Tr. by Naomi Walford. Ed. by Peter Charanis. Ill. by Fritz Kredl. (Rutgers University Press, New Brunswick, N. J. pages 366; price \$8.50).

A political empire which lasted a thousand years, the Byzantine Empire was the center of civilization in Christendom. Profiting from the Greek and Roman cultures, this flexible organism absorbed and civilized the barbaric hordes. With

the exception of theology for which Diehl had no specific interest, every other phase of this complex, glittering period is illuminated and fused into a subtle whole by a man who has already issued several books on this early era.

Emblazoned in pomp, the Emperor was above the low. A rigid structure in government helped this Empire endure from the sixth to the fifteenth century. The author analyzes the nature of a government that held within itself such a kernel

(Continued on page 494)



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# ANNOTATED LIST OF SELECTED BOOKS

THIS ANNUAL LIST of books is the selection of Doctor Helen L. Butler, professor in the department of librarianship at Marywood College, Scranton, Pennsylvania. Her intention was to keep it general in nature to give it applicability to several levels of readers both as to treatment and content. No attempt was made to balance the list in the sense of selecting an equal number of titles in each of the categories. The selection includes writers who are Catholic as well as the non-

Catholic, though the majority are Catholic.

Doctor Butler notes that American writers and publishers have departed from an apologetic, defensive stage and now write openly and frankly of certain historical episodes; cf. the Jedin, Descola, McAvoy titles, among others.

Had other science titles been selected to make a section, one set would have been included: Gordon Cook's six-volume *Science for Everyman*.

## PHILOSOPHY and RELIGION

**Bishop, James Alonzo.** *The Day Christ Died.* Harper. 336 p. maps on end papers. \$3.95

Hour by hour, from 6 P.M. on Holy Thursday until 4 P.M. on Good Friday, the author describes "the most dramatic day in the history of the world." Inserted among the hours are authentic descriptions of the Jewish and Roman worlds and of the life of Christ. Reverent, vivid and carefully researched, this account makes the Biblical scene come alive.

**Bossard, James Herbert Seward, and Boll, Eleanor Stoker.** *One Marriage, Two Faiths; Guidance on Interfaith Marriage.* Ronald. 180 p. \$3.50

These careful, trained sociologists draw upon their family counseling experience and many case histories to show the blocks which diversity in religious backgrounds, faiths, values and outlooks impose upon marriage and family. Objective and with no special pleading for any particular religious group.

**Broderick, Robert Carlton,** comp. *Catholic Concise Encyclopedia;* line drawings by Ade de Bethune. Simon and Schuster. 330 p. \$3.95, pa. \$1.95

An illustrated dictionary of Catholic terms, signs and symbols, which emphasizes history, theology, liturgy and the Bible. Art and archeology are given slighter treatment. Biography and geography (except for a few pertinent places) are passed over. A convenient ready-reference tool for the layman.

**Cary-Elwes, Columba.** *China and the Cross; A Survey of Missionary History.* Kenedy. 325 p. illus. maps. \$3.95

A concise survey of Christianity in China from the 7th-century Nestorians to the present, with due attention given to Franciscan, Jesuit and Protestant missionaries. The tone is sympathetic and admiring throughout. The great figures stand out boldly. Many excerpts from interesting documents are interpolated. Among the many interesting and comparatively unknown facts to come out is the recounting of the cir-

cumstances attending the decree prohibiting the Chinese Rites, 1740. The book reads easily and well.

**Catholic Church. Pope Pius XII.** *The Pope Speaks; The Teachings of Pius XII.* Comp. and ed. with the assistance of the Vatican Archives by Michael Chinigo. Pantheon. 378 p. photos. \$4.50

An anthology which shows the range and unity of the Holy Father's teachings. Pronouncements are arranged topically under four main headings: Man, Education—Sciences—Arts, The Church and Religion, Society and Politics. "The tone is one of quiet analysis, of seeking out the good even in atheistic materialism, of kindling the dying embers of truth with the fire of faith." (Commonweal)

**Chapin, John.** comp. *Treasury of Catholic Reading.* Farrar, Straus. 656 p. 7.50

Over 100 selections illustrating the Catholic way of life, which span the period from St. Augustine's writings to religious articles by contemporary churchmen and such laymen as Frances P. Keyes, Evelyn Waugh and Clare Booth Luce. Ideal for browsing.

**Coleburt, Russel.** *An Introduction to Western Philosophy.* Sheed. 233 p. \$4

The author calls this "historical study, not a history." The treatment ranges pleasantly and simply from Thales and the early Greek philosophers to contemporary existentialism and positivism. An appendix considers the problems of free will and the existence of evil. Many examples help to clarify points made.

**Congar, Yves M-J.** *Christ, Our Lady and the Church; A Study in Eirenic Theology.* Tr. with an Introduction by Henry St. John. Newman. 103 p. \$2.75

The French theologian maintains that Protestant and Catholic divisions "go far deeper than differences about the nature and function of the Church," that they arise from "divergent views of the nature and purpose of the Incarnation itself." Further misconceptions arise in the issues concerning the nature of the Church and Our Lady's role as co-

operator. For students of ecumenical theology and all interested in church union.

**Cushing, Richard James, Abp.** *A Call to the Laity;* comp. by George L. Kane. Newman. 237 p. \$3

Twenty-five addresses on the apostolate of the laity, which analyze the responsibilities of Catholics to encourage their fellows to share their privileges. Types of lay action are enumerated, and the power of the press underscored.

**D'Arcy, Martin Cyril.** *The Meeting of Love and Knowledge; Perennial Wisdom.* Harper. 167 p. \$3 (World Perspectives, v. 15)

Written to disprove the Huxley-Guenon-Frithjof-Coomaraswamy school of perennial philosophy which seeks to determine a common denominator among religions of East and West. Father D'Arcy pays full tribute to the best features of Oriental mysticism but denies that love and knowledge can meet until they arrive at the Beatific Vision. Higher wisdom, he concludes, is the gift of grace, not of mystical techniques.

**Gillis, James Martin.** *This Mysterious Human Nature.* Scribner. 244 p. \$3.50

Twenty-six short essays, clearly and forcefully written, a major portion of which related Christianity to modern life. This is Father Gillis' last book.

**Gilson, Etienne Henri.** *A Gilson Reader;* ed. with an Introduction by Anton C. Pegis. Doubleday. 358 p. \$3.50 (Hanser House)

Twenty-one selections, admirably chosen, from the works of the famous contemporary French philosopher, which best typify this historical, philosophical and educational thinking. Some have not before appeared in English, and one, "What Is Christian Philosophy?" was specially written for this book.

**Haley, Joseph Edmund,** ed. *Apostolic Sanctity in the World; A Symposium on Total Dedication in the World and Secular Institutes.* Univ. of Notre Dame Pr. 210 p. \$3.75

Papers from conferences, 1952-56, on secular institutes, a movement which

the writers say goes back to the 4th century of the Church. Particularly useful in the descriptive list of secular societies, approved and waiting for approval. Useful, too, are excerpts from Church documents regarding such institutions.

**Homan, Helen Walker.** *Knights of Christ.* Prentice-Hall. 486 p. illus. \$12.50

Though based on extensive research, this is a popular history of 45 religious orders for men, beginning with the establishment of the Benedictines at Monte Cassino and ending with the Institute of Home Missioners of America in Glenmary, Ohio. For the general reader.

**Hope, Wingfield** (pseud.) *Other People.* Sheed. 181 p. \$3

The author of the well-received *Life Together* here widens her scope to include a greater variety of human relationships—mate, children, parents, in-laws, friends, enemies, strangers in the street. A wealth of concrete examples show how love of God can be extended to love of neighbor. Directly and thoughtfully presented.

**Kane, George Louis**, ed. *Lay Workers for Christ*; with an Introduction by Valerian Cardinal Gracias. Newman. 197 p. \$3, pa. \$1

Autobiographical sketches by 20 lay Catholics, mainly American, who in their respective fields have influenced many others for good. These represent individuals as diverse as Catherine De Hueck Doherty, Dennis Day, David Goldstein, Eugene McCarthy, James B. Carey, Dorothy Day, Dale Francis, and James M. O'Neill.

**Kittler, Glenn D.** *The White Fathers;* Introduction by Bishop Laurian Rungambwa. Harper. 299 p. photogs. \$5

A contagiously enthusiastic account of the work of Cardinal Lavigerie and the Orders he founded to convert Africa. In addition to first-hand testimony the author collected by personal interviews over a 25,000-mile area which vividly describe present conditions, there are background chapters on 19th-century Africa which describe the unforgivable negative attitude France maintained toward Christianizing the natives, a situation which bears directly on current French problems in the area.

**Knox, Ronald Arbuthnott.** *Bridegroom and Bride.* Sheed. 123 p. \$2.50

Twenty-four short sermons on marriage and its liturgy, delivered at the weddings of friends, which call attention to the supernatural character of the sacrament. Written in Msgr. Knox's most urbane fashion.

**Lovasik, Lawrence George.** *Our Lady in Catholic Life.* Macmillan. 409 p. \$5.95

Background material on the principal feasts of the Blessed Virgin, meditations on the titles in the Litany of Loreto and on the familiar prayers to her, plus consecration to her way. Some

of the historical data are traditional rather than historical. For spiritual reading.

**McSorley, Joseph.** *Common Sense.* Bruce. 136 p. \$2.75

Short spiritual essays, drawn from the author's long experience and ripe judgment, on such topics as the Trinity, the Eucharist, Mystical Body, and many others. Easy reading.

**Maria del Rey, Sister.** *Her Name Is Mercy.* Scribner. 184 p. \$3.95

The saga of a Maryknoll nun, Sister Mary Mercy, and of her mission to Korea. A physician, she was forced out of Korea by the Japanese in 1940, only to return to Pusan in 1951 where her patients numbered 2,000 a day. "To us all—soldiers, generals, journalists, relief workers, Koreans—she gave as simply as a mother dishing out the family mush."

**Martin, William Oliver.** *The Order and Integration of Knowledge.* Univ. of Michigan Pr. 355 p. \$6.50

A convert to Catholicism examines the fields of philosophy, mathematics and science (with a glance at history and theology), and concludes that neither our civilization nor our educational policy can be safely based on science. Scholarly and philosophic in its presentation, the book is not for the man who reads as he runs. The point of view, however, is probably a good balance wheel for the present excited emphasis on science curricula.

**Merton, Thomas.** *The Silent Life.* Farrar, Straus. 178 p. \$3.50

"Meditations on the monastic life, and on the special emphases of Benedictines, Cistercians, Carthusians, and Camaldoleses." (Catholic Supplement) Early pages dealing with ideals of the monastic life are applicable to monasticism in general.

**Sheed, Frank.** *Theology for Beginners.* Sheed. 241 p. \$3

Twenty essays from the author's diocesan-weekly column, which constitute an enlightening explanation of Catholic dogma for the layman. Some of the topics treated are: the Trinity, fall of man, Christ, Our Lady, the sacraments, and life after death. Penetrating and lucid.

**Sheen, Fulton John, Bp.** *Life Is Worth Living;* 5th ser. Illus. by Dik Browne. McGraw. 325 p. \$3.95

## POLITICAL and SOCIAL SCIENCES

*Alcoholics Anonymous Comes of Age; A Brief History of A.A.* By a Co-Founder. Harper. 335 p. \$4

A record of an effective social group, which begins with the 20th anniversary of its founding and then in a series of flashbacks picks up the main events of its origin and growth. The A.A. program of fellowship and service is described, and the relationship of the movement to medicine and religion is well outlined.

The last of Bishop Sheen's popular TV talks, these range from women in business, through marriage proposals, to President Lincoln, and end with Christology.

**Todd, John Murray.** *Catholicism and the Ecumenical Movement.* Longmans. 111 p. \$3, pa. \$1.50

A recognized Catholic scholar examines the history and current status of Christian disunity, describes non-Catholic approaches to the problem, and gives in detail the Catholic stand on the matter.

**Todd, John Murray**, ed. *The Springs of Morality.* Macmillan, 327 p. \$6

"With sympathy and penetration the distinguished contributors discuss various 'moralities' which obtained allegiance from man. Moralities are discussed in terms of historical influences, of the contribution of secondary sciences (i.e. social sciences, medicine, psychiatry, etc.) to concepts and practices, of concrete moral problems, and of moralities outside the Church." (Commonweal.) Considered by some to be one of the best Catholic books of 1957.

**Van Zeller, Hubert.** *We Sing While There's Voice Left.* Sheed. 198 p. \$2.50

Another volume in a favorite series of spiritual reading. These are brief meditations on joy, suffering, restlessness, peace, contemplations, and other topics.

**Vermès, Géza.** *Discovery in the Judean Desert.* Desclée. 237 p. \$5

One of the most exciting "finds" of modern times was the recovery of ancient Hebrew texts by Bedouin shepherds. This Hungarian priest-scholar's account of their discovery and his interpretation of their significance are acknowledged by both Catholic and Protestant scholars to be among the finest yet to appear. Of equal interest to the thoughtful reader with some history background are the translations of the Scrolls in Part II.

**Wuellner, Bernard.** *A Christian Philosophy of Life.* Bruc. 278 p. \$4.50

"I have chosen a theme, human life, which runs through most philosophical fields" (Pref.) Cutting across the various branches of philosophy, the author considers the origin and nature of life, human and natural relationships, conflicts, and the effect of grace.

**Barzun, Jacques, and Graff, Henry Franklin.** *The Modern Researcher.* Harcourt. 386 p. \$6

The current almost hysterical emphasis on research makes a research manual about as imperative for the desk as a dictionary. Here is a manual on the techniques of research (the historical variety, particularly) and of report writing, which is applicable to many fields. The general reader will probably get most from the third section of the book.

**Clemens, Alphonse Henry.** *Marriage and the Family; An Integrated Approach for Catholics.* Prentice. 356 p. \$6

A study of marriage, sociologically supported, which is based on Catholic philosophy and doctrine. The discussion covers the subject from dating to sexual adjustment, with space allotted for finances and in-laws, among others.

**Counts, George Sylvester.** *The Challenge of Soviet Education.* McGraw. 330 p. \$6

Events have pretty well substantiated the author's findings, particularly regarding technical training. Even more grim is his conclusion that the Russian educational system will eventually mould its students into an even more submissive society than now exists. A comprehensive survey of the system from primary school through university, which is not light reading.

**Djilas, Milovan.** *The New Class; An Analysis of the Communist System.* Praeger. 214 p. \$3.95

A one-time favorite of Tito, now his imprisoned victim, describes how Communism works in practice and the privileged luxury class it creates, "thirsty for power" and conducive to "latent civil war between the government and the people." Objective, penetrating and most revealing.

**Fichter, Joseph Henry.** *Sociology.* Univ. of Chicago Pr. 450 p. \$5

A college text in sociology by a Jesuit priest, which includes a new approach to the Catholic parish.

**Fuller, Edmund,** ed. *The Christian Idea of Education; Papers and Discussions* by William G. Pollard (and others); A Seminar at Kent School. Yale Univ. Pr. 265 p. \$4

Central theme among these papers is the need to combine humanism and Christianity in setting up a sound educational content and policy. Among the papers are those by Father John Courtney Murray, Jacques Maritain, and Reinhold Niebuhr.

**Galter, Alberto.** *The Red Book of the Persecuted Church.* Newman, 491 p. \$5.75

A documented record, country by country, of the successful progress of Communist opposition to the Church in Europe and Asia. Preliminary chapters detail eleven tactics which strangle the Church. A somber and disturbing narrative, but one which should be known and faced.

**Lasky, Melvin J.** ed. *Hungarian Revolution; The Story of the October Uprising.* Praeger, 318 p. illus. \$5

A collection of documentary materials, broadcasts, accounts from eyewitnesses (Communist, Western, and Hungarian), and clippings from the presses of the free world, which gives the best report to date on the Hungarian uprising. The book effectively explodes Soviet claims of having been asked to send military aid.

**McCormick, Anne O'Hare.** *Vatican Journal, 1921-1954;* comp. and ed. by Marion Turner Sheehan, with an Introduction by Clare Booth Luce. Farar, Straus. 238 p. \$4

The editor has selected from the columns of the *New York Times* those writings of a keenly observant foreign correspondent which analyze the relations of recent Popes with the Italian government. To this she adds the spiritual essays which Mrs. McCormick wrote at Easter and Christmas over several years. Readers should not miss the articles on the Lateran Treaty, on the proposal to send an American ambassador to the Vatican, and on the status of the Church in Spain.

**McVicker, Charles P.** *Titoism; Pattern for International Communism.* St. Martin's Pr. 332 p. \$6

The author sees the social democracy of the Titoists as "a half-way house to freedom" which will in time become the pattern for Communism. Based on the writer's Foreign Service experience in the Balkans and on extensive source materials.

**Michener, James Albert.** *The Bridge at Andau.* Random House. 270 p. \$3.50

Published only four months after the Hungarian uprising, this chronicle of events and persons connected with it suffers somewhat from hasty writing. It includes a carefully documented, chilling description of Hungarian prison life under the Communists, as well as composite pictures of the people who fled over the bridge at Andau into Austria. Written at white heat, the book carries tremendous emotional impact.

**Ness, Eliot, and Fraley, Oscar.** *The Untouchables.* Messner. 256 p. \$3.95

The writing is inferior, but the facts brought out in this account of the toppling of the sprawling Capone empire in Chicago are startling and important in view of current Senate investigations. Chiefly, this is the record of how ten "untouchables" (i.e. by bribe or threat) did what 3,000 other police left undone: destroyed the Capone organization and dried up both the liquor sales and the graft. Leader of the "untouchables" was the 26-year-old Ness.

**Ong, Walter Jackson.** *Frontiers in American Catholicism; Essays on Ideology and Culture.* Macmillan. 125 p. \$2.50

Six intelligently optimistic, stimulating, and scholarly essays on some of the problems American Catholics face today. They treat of the business world, the Catholic mind, the Renaissance, technology vs. humanism. Father Ong has been called "humane," "urbane," and "charitable."

**Schmidt, George Paul.** *The Liberal Arts College; A Chapter in American Cultural History.* Rutgers Univ. Pr. 310 p. \$6

A topical study of the American institution of higher learning, from the founding of Harvard, 1636, to present-day universities. Included are such phases

as origins, trends, personalities, campus architecture, academic freedom, extra-curricular activities, etc. Documented, comprehensive, authoritative.

**Sharp, Delia Louise,** ed. *Why Teach?* Holt. 240 p. \$4

About 120 individuals, including some former teachers, write briefly and inspiring on the teaching field. Included are Mary Ellen Chase, Helen Keller, Omar Bradley, Adlai Stevenson. Three are Catholics, but perhaps not so representative of Catholic education as could have been chosen.

**Turkel, Roma Rudd.** *Day after Tomorrow; Preparing for the Later Years.* Kenedy. 242 p. \$3.75

After retirement, what? Mrs. Turkel's practical guide is sane and spiritual. Her examples, illustrations, and dialogue are enlivening and convincing. A welcome and badly needed book.

**Ward, Barbara.** *The Interplay of East and West.* Norton. 152 p. \$3.50

The foreign editor of *The Economist*, herself one of the ablest experts in international relations, here reviews past relationships between East and West; pleads for a Western policy that does not wait upon Russian initiative; and proposes that materialism in the form of technical and economic aid be subordinated (but not withheld) to the spiritual help we can provide.

**West, Morris Langlo.** *Children of the Shadows; The True Story of the Street Urchins of Naples.* Doubleday. 189 p. \$3

An indignant Australian Catholic writes of the thousands of Neapolitan children roaming streets and alleys, and of the corruption, filth, and depravity in which they live. He charges the government and the Church with indifference and worse. Yet his central figures are two devoted priests who have established a "House of the Urchins" in which a handful of these children find refuge and love. A painful book about deplorable conditions, lighted only by the dedicated service of the two priests.

**White, William Smith.** *Citadel; The Story of the U. S. Senate.* Harper. 274 p. \$3.75

Not everybody accepts all the author's conclusion about "the one touch of authentic genius in the American political system," aside from the Constitution, being the Senate. Nevertheless, his overview of its history and shaping, the complexity of its rules, the pressure which individuals, institutions, and groups exert on it, and the paramount influence of Southern members, makes interesting, provocative reading.

## FINE ARTS

**Bible. New Testament.** *Life of Christ in Masterpieces of Art and the Words of the New Testament.* Catholic ed. with text from the Douay version and an Introduction by James Lane. Harper. 125 p. 42 col. pl. \$10

Striking reproductions of "paintings, frescoes, manuscript illuminations, mosaics, enamels, sculptures, and stained glass" which depict incidents in Christ's life are accompanied by appropriate quotations from the New Testament. A beautiful table book.

**Call, Francois.** *Architecture of Truth, the Cistercian Abbey of Le Thoronet in Provence . . .* Preface by Le Corbusier; text by Rayner Heppenstall. Braziller. quarto, 164 p. 104 pl. \$15

Rather special, perhaps, but handsome is this collection of 104 photographs of the 12th-century Abbey, by Lucien Herve. The slight text interprets the photographs, and the accompanying quotations from great spiritual writers reinforce the interpretations.

**Digges, Mary Laurentia, Sister.** *Transfigured World; Design, Theme and Symbol in Worship.* Illus. by Sister Charlotte Anne Carter. Farrar, Straus. 240 p. \$4

A correlation of art, literature, and liturgy designed to help us perceive the spiritual. The principles of good art and their application to the liturgy are discussed and demonstrated. Christ the center of all things, the sacraments and the Church year, are foci for art and literature.

**Henze, Anton, and Filthaut, Theodor.** *Contemporary Church Art;* tr. by Cecily Hastings; ed. by Maurice Lavenoux. Sheed. 64 p. 128 pl. \$7.50

A translation from the German. Intended to aid artists and architects and to inform the interested, intelligent layman. Essays by the individual authors on modern Church art and the place of art in the liturgy are distinctly helpful.

**Janson, Horst Woldemar, and Janson, Dora Jane.** *The Picture History of Painting; From Cave Painting to Modern Times.* Abrams. \$15

Over 500 magnificent reproductions, many in full color, illustrate the stream of art by period, school, movement, masters, and disciples.

## BELLES LETTRES

**Berrigan, Daniel.** *Time without Number.* Macmillan. 53 p. \$2.75

Awarded the 1958 Lamont Poetry Prize by the Academy of American Poets, Father Berrigan's poems are a graceful fusion of religion and nature. Beautifully precise, with colorful, delicate imagery, the lyrics recall the work of his brother-Jesuit, Father Gerard Manley Hopkins.

**Chambrun, Clara Longworth, comtesse de.** *Shakespeare; A Portrait Restored.* Kenedy. 406 p. \$7.50

Pleasantly and smoothly the author marshals evidence to show that John Shakespeare was a Catholic and that his famous son, William, died in the Faith. Readers who do not accept her conclusions will enjoy her scholarly un-

folding of the playwright's life and the admirable analysis of his works.

**Eliot, Thomas Stearns.** *On Poetry and Poets.* Farrar, Straus. 308 p. \$4.50

Essays and lectures, carefully and exactly phrased, seven on poetry and nine on individual poets. One of the more interesting is "Virgil and the Christian World." Among the others are Milton, Johnson, Goethe, Kipling, and Yeats.

**Hight, Gilbert.** *Poets in a Landscape.* Knopf. 267 p. photogs. \$6.50

For seven major poets of classical Rome, the author gives a brief biography, estimates of the importance of his work, fresh translations of some excerpts of that work, with photographs and text to describe his setting. There is a final chapter on Rome itself. Urbane, rich in human interest, and brilliantly executed.

**Kerr, Jean.** *Please Don't Eat the Daisies;* with drawings by Carl Rose. Doubleday. 192 p. \$3.50

Bright, witty, informal essays, wickedly funny at times, on such contrasting subjects as family and household, the art of theater reviewing, and a couple of parodies of modern writers. In the last category is the much enjoyed burlesque on Francoise Sagan. Many of the articles have appeared in magazines. The family will chortle over hearing them read aloud.

**Kerr, Walter.** *Criticism and Censorship.* Bruce. 86 p. \$2.75 (The Gabriel Richard lecture)

On the thesis that beauty is truth, the author indicates that all groups indulge in practical censorship, political or social, but moral censorship arouses resistance. He believes the current emphasis on censorship to be a sign of social sickness and pleads for a more mature approach to art.

**Kerr, Walter.** *Pieces at Eight.* Simon and Schuster. 244 p. \$3.95

Articles on the status of the Broadway stage and the American theater, interspersed with some of the dramatic critic's reviews of plays, plus an occasional piece on actor favorites, directors, playwrights. Shrewd and readable.

**Noyes, Alfred.** *Letter to Lucian, and Other Poems.* Lippincott. 102 p. \$3

Using familiar patterns, this Catholic lyricist gives us some translations of the classics, some religious and some nature poetry. The poems range from serious to lighthearted.

**O'Faolain, Seán.** *The Vanishing Hero; Studies in Novelists of the Twenties.* Little. 204 p. \$3.75

Six Princeton lectures which elaborate the author's thesis that the traditional hero of fiction has given way to the writer's self-image. To prove his point, the author analyzes the works of Huxley, Greene, Hemingway (the only one he recognizes as maintaining the tradition), Bowen, Wolfe, and Joyce. This is brilliant, witty, challenging writing.

**Sheed, Frank Joseph, comp.** *The New Guest-Room Book.* Sheed. 448 p. \$7.50

A book to be dipped into and savored. A full-length mystery, short stories, essays and verse, by writers as different as the Chester-Belloc, Houselander, Hasley, John Wu, G. B. Stern, and others, offer something for every taste and mood.

**Thompson, Francis.** *The Man Has Wings; New Poems and Plays;* ed., with a Preface and Notes by Terence L. Connolly. Doubleday. 153 p. \$3.50

Seventy-four poems and two playlets, all but one previously unpublished, which the compiler recovered from the poet's notebooks. Uneven, this is still Thompsoniana.

## BIOGRAPHY

**Anson, Peter Frederick.** *The Hermit of Cat Island; The Life of Fra Jerome Hawes.* Kenedy. 286 p. illus. \$4.75

The son of a London Barrister, John Cyril Hawes was first an architect and then an Anglican minister. Attracted by the Franciscan ideal, he labored among the London slums and the Bahama poor. Converted to Catholicism, he worked for a while as a mule Skinner before seeking ordination. Offering himself as a missionary in Australia, he found a parish of 42,000 miles. But Franciscan life still called him, so he retreated to Cat Island in the Bahamas, where his architectural talents were again put to use and his hermitage became a tourists' mecca.

**Benedictines of Stanbrook Abbey.** *In a Great Tradition; Tribute to Dame Laurentia McLachlan, Abbess of Stanbrook.* Harper. 312 p. photogs. \$5

The biography of a witty, learned, and radiantly friendly Benedictine nun whom her long-time correspondent, George Bernard Shaw, described as "an enclosed nun with an unenclosed mind." The full life she found behind the grill, the lives of prelates, scholars, laborers which she enriched, her gifts and success as administrator and mentor, all stand out against a Benedictine history and guardianship of the liturgy.

**Buehrle, Marie Cecilia.** *Rafael, Cardinal Merry del Val;* with a Foreword by Rt. Rev. John C. Heenan. Bruce. 308 p. \$3.95

A long overdue tribute to the illustrious dignitary who was a close friend of two great Popes. This is popular biography, over-written in places and by-passing occasional important issues. Profound in neither analysis or presentation, it is nevertheless informative and pleasant reading.

**Burton, Katherine Kurz.** *The Golden Door; The Life of Katharine Drexel.* Kenedy. 329 p. \$3.75

A biography of a remarkable modern American woman. Born to wealth, social position, and deep-rooted Catholic faith, she gave up her first plan to join a contemplative community and founded her own, dedicated to the welfare of Indians

and Negroes. At her death in 1955 she had spent twelve million dollars on houses of social service, mission centers, elementary and secondary schools, and a university. Well worth reading.

**Caraman, Philip.** *Henry Morse, Priest of the Plague.* Farrar, Straus. 201 p. illus. \$3.75

An accurate and sober biography of a heroic Jesuit who, three times imprisoned and three times exiled, worked among the poor of London in the 1635 plague, acting as priest, doctor, social worker, and nurse. In 1645 he was executed for his faith at Tyburn. An interesting picture of the times, its squalor, smuggling, ecclesiastical feuding, blackmail, and violence.

**Coit, Margaret L.** *Mr. Baruch.* Houghton. 798 p. \$6.95

Considered by many the most impressive biography of the year, this gives both the personal and public life of the financial wizard, interpreting both against his times. By a former Pulitzer Prize winner.

**Collins, Thomas.** *Martyr in Scotland; The Life and Times of John Ogilvie.* Macmillan. 268 p. \$4.50

The 17th-century beatus was the only priest legally executed for his faith in Reformation Scotland. The rather detailed historical background throws light on his capture and sufferings. The author's hand is a little heavy, but the facts are interesting.

**Duggan, Alfred.** *The Devil's Brood;* drawings by Georg Hartmann. Coward-McCann. 308 p. \$5

Henry II of England, Eleanor of Aquitaine, and their four unruly sons. This is a keen, perceptive analysis of them as persons as well as historical figures.

**Hatch, Alden, and Walshe, Seamus.** *Crown of Glory; The Life of Pope Pius XII.* Hawthorn Bks. 251 p. photogs. \$4.95

Popular biography, by a Protestant in collaboration with a Catholic, of the man whom the writers call "the most saintly man of our times." Carefully researched, the book is lively reading and reflects effectively something of the radiance and personal magnetism of its subject.

**Laxalt, Robert.** *Sweet Promised Land.* Harper. 176 p. \$3

An affectionate memoir of a Basque emigré who during his 50 years as a sheepherder in the American Southwest dreamed of returning to his homeland, and feared to do so. Through the hidden planning of his sons (one of whom tells the story) the return visit was finally brought off, and the old man returned to America fulfilled and content to stay. Warmhearted, tender, and masculine.

**Lewis, Dominic Bevan Wyndham.** *Doctor Rabelais.* Sheed. 274 p. \$4

The author's conclusions will surprise readers with preconceived ideas about his subject. He contends that Rabelais

was a dutiful son of Mother Church when he was declaiming most violently against abuses, that the reigning pope of the period held him in affectionate regard, and that the fifth book of *Pantagruel* was not his. The book has been praised for its clear picture of 16th-century bourgeois France.

**Marshall, Alan.** *I Can Jump Puddles;* illus. by Alison Forbes. World. 243 p. \$3.50

Autobiography of an Australian polio victim who writes zestfully and without a trace of self-pity of his boyhood and the bush country in which he grew up. Almost as interesting is the account of his father's common sense attitude toward the boy's infirmity. A compassionate and gallant book.

**Maynard, Theodore.** *Great Catholics in American History.* Doubleday. 261 p. \$3.75 (Hanover House bk.)

"Twenty-one American Catholics (from St. Isaac Jogues to Alfred Smith) who, the author believed, demonstrate the growth of the Church in America. Some were ecclesiastics, some religious, some laymen, some public figures, others known to few during their lives. All have had full-length biographies, but this is a convenient survey of their times and accomplishments." (*Catholic Supplement*)

**Pies, Otto.** *The Victory of Father Karl;* tr. from the German by Salvator Attanasio. Farrar, Straus. 210 p. photogs. \$3.75

The inspiring story of a young seminarian who was secretly ordained while in the infamous prison camp at Dachau. Told by a fellow prisoner, the restrained account throws light on the charity of inmates and outside helpers, as well as on the horrible conditions which prevailed.

**Randall, James Garfield.** *Mr. Lincoln;* ed. by Richard N. Current. Dodd. 392 p. illus. \$6.50

Critics have called this the best one-volume biography of the Civil War president. It consists of the biographical data selected from the author's four-volume historico-biography, smoothly coordinated to show Lincoln as a noble and unique figure.

**Richardson, Mary Kathleen.** *Sudden Splendor; The Story of Mabel Digby.* Sheed. 242 p. \$3.25

The odyssey of a religious of the Sacred Heart from her conversion at 17, a staunch Protestant, to her manifold achievements as superior general of the Order. Simply written and genuinely appealing in the recapitulation of spiritual progress, this reveals her personality, as well.

**Romig, Walter, ed.** *The Book of Catholic Authors;* 5th str. Romig. 302 p. \$3.30

About 50 autobiographical sketches of Catholic writers, which rounds out the four earlier volumes in this series. As in the earlier volumes, the table of contents indexes the entire series. Useful.

**Ruark, Robert.** *The Old Man and the Boy;* line drawings by Walter Dower. Holt. 303 p. \$4.95

A moving and mellow account of the relationship between this newspaper columnist and his grandfather, which shows the boy growing into maturity and the old man preparing for death, but not before he takes time to instruct the boy in the things that count to him. The instruction takes place when the two are hunting, fishing, escaping the womenfolks, building a boat. Told with humor, tenderness and a glorious feeling for the combination of youth and out-of-doors.

**Sams, Jessie Bennett.** *White Mother.* McGraw. 241 p. \$3.95

The account, simply and in places emotionally told, of a big-souled and lovable white woman who rescued from dire poverty a pair of neglected Negro twin girls, clothed, fed, counseled, and inspired them. One of the girls writes her story in tribute.

**Shaw, James Gerard.** *Edwin Vincent O'Hara, American Prelate;* Foreword by Matthew F. Brady. Farrar, Straus. 274 p. \$4

The impressive accomplishments of a humanitarian, scholar, champion of minority groups, and pioneer in the use of the vernacular in Church liturgy. He will be remembered also as the man largely responsible for the defeat of the Oregon school law designed to close Catholic elementary schools, as well as for founding the National Catholic Rural Life Conference. The book is less successful in revealing his personality.

**Speaight, Robert.** *The Life of Hilaire Belloc.* Farrar, Straus. 552 p. \$6.50

The well-balanced, official biography of the fiery individualist, historian, litterateur, and fearless controversialist who was Hilaire Belloc. We should have liked more about his family and personal life, as well. The author has drawn upon a wealth of published and unpublished material, interviews, and his own friendship with his subject.

**Terasaki, Gwen.** *Bridge to the Sun.* Univ. of North Carolina Pr. 260 p. \$3.50

The American wife of a former member of the Japanese Foreign Office describes her life in Japan before, during, and after World War II. Not unnaturally, a good deal of space goes to her husband who tried vainly to avert Japan's entrance into the war and who devoted his life after 1946 to healing the breach. The author loves Japan and she presents that country's side persuasively and well.

**Von Matt, Leonard, and Trochu, Frank.** *St. Bernadette.* Regnery. 91 p. 183 pl. \$7

Companion piece to the authors' earlier volumes on other saints, this picture-text is equally effective in its striking photographs and handsome format.

**Wadham, Juliana.** *The Case of Cornelius Connolly.* Pantheon. 276 p. \$3.75

Carefully researched and documented, the story of the Foundress of the So-

society of the Holy Child Jesus is reported with admirable objectivity. The capable, unusual person who was Cornelia Connelly comes through successfully. Equally impartial and fair is the story of her husband.

**Weymar, Paul.** *Adenauer, His Authorized Biography*; tr. from the German by Peter de Mendelssohn. Dutton. 509 p. \$5.95

So carefully supervised by its subject that the account might almost be called autobiographical, this full-length book on German's Catholic chancellor details carefully his political career and his influence in shaping the new government into full partnership with the West. Earlier years and personal life are less fully treated.

## HISTORY and TRAVEL

*American Heritage Book of Great Historic Places*; Narrative by Richard M. Ketchum; Introduction by Bruce Catton. Simon and Schuster. quarto, 376 p. illus. \$12.50

A striking pictorial history of America. By means of 700 pictures (154 in color) and full text, it describes the places of historical interest as found in nine geographical regions, showing how they looked yesterday and how today.

**Cottrell, Leonard.** *Lost Cities*. Rinehart. 251 p. photogs. \$4.50

A popular version of the great archeological feats by which modern scientists uncovered ancient civilizations destroyed by nature, social weakness, and war. Among these are Nimrud and Nineveh, Babylon, Pompeii, Chichen-Itza, and others. Written for entertainment, this succeeds admirably.

**Crockett, Lucy Herndon.** *Kings without Castles*. Rand, McNally. 220 p. \$3.95

An enthusiastic, intuitive book based on nine months' travel over 10,000 Spanish miles. The author by-passes castles, art museums and, for the most part, historical background to concentrate upon the people of Spain whom she admires almost extravagantly. She does not approve all Spanish institutions, however, notable among which is the government. But she has a kindly and appreciative word for folk customs and institutions, e.g. the bull fight and their religious festival. By a non-Catholic and a trained observer.

**Cronin, Vincent.** *The Last Migration*. Dutton. 343 p. illus. \$4.50

Cast more in fictional than nonfictional form, this is nevertheless based on the harsh fact of an actual major incident in contemporary Persian history. Because they obstructed "progress," nomadic tribes were forbidden to migrate as they have done semi-annually from time immemorial. The author shows the effect of the new law upon a tribe of 100,000 proud, healthy, illiterate, and free people. The book is a poignant, rich, and at times humorous blend of history, travel, and fiction which deserves to be read.

**Daniel-Rops, Henry.** *Cathedral and Crusade; Studies of the Medieval Church, 1050-1350*. Tr. by John Warrington. Dutton. 644 p. \$10

An outstanding contribution to the study and teaching of medieval history by a member of the French Academy, this third volume in the eight-volume set, *Histoire de l'Église du Christ*, will appeal to thoughtful readers. The author reviews and interprets major incidents, trends, and leaders, many of them controversial: architecture, universities, Christian philosophy and theology, improved social conditions, the conversion of vast areas of Europe and Asia, heresy, and temporal conflicts. Brilliant and enlightening.

**Descola, Jean.** *The Conquistadors*; tr. by Malcolm Barnes. Viking. 404 p. illus. maps. \$5

A French writer whose earlier work has been crowned by the French Academy writes of pre-Columbian America, of Columbus' greatness and weakness, of Cortes and the subjugation of Mexico, of Pizarro and the looting of Peru, and of various lesser figures including Las Casas. A fair appraisal of Spanish activities which were rich in adventure and heroism, idealism, greed, and brutality.

**Edwards, Robert Dudley, and Williams, Thomas Desmond, eds.** *The Great Famine; Studies in Irish History, 1845-52*. New York Univ. Pr. 517 p. illus. maps. \$6

A fully documented history of the 1848 famine. Divided into seven major topics, each with its own author, the work investigates the socio-religio-economic status of the country on the eve of the famine, the agricultural and political background, the relief offered, the medical history, the consequent migration, and the record left by the famine in oral tradition. A harrowing account, dispassionately told.

**Flynn, Maureen, Sister.** *This Place Called Lourdes*. Regnery. 215 p. \$3.75

The present-day shrine, what the pilgrim's day is like, and the miraculous cures which take place, together with an account of the Church's minute investigation of all cases, true and putative.

**Friedman, Philip.** *Their Brothers' Keepers*; with a Foreword by John A. O'Brien Crown. 224 p. \$3

For the pessimist convinced of man's inhumanity to man, this is an effective antidote. It recounts the heroism of various European individuals and groups in aiding Jews proscribed by the Nazis. In the vanguard were Catholic priests and Catholic organizations. These brave, charitable people who operated at great personal risk and many of whom were executed deserve to be remembered.

**Hertling, Ludwig, freiherr von.** *A History of the Catholic Church*; tr. by Anselm Gordon Biggs. Newman. 643 p. \$7.50

A topically developed Church history which gives perspective to large movements and trends, pastoral, devotional

and missionary. Fresh, original interpretations are offered, and the slow development of doctrinal and liturgical aspects is particularly well handled.

**Hughes, Philip.** *Popular History of the Reformation*. Doubleday. 343 p. \$4 (Hanover House bk.)

Sound scholarship, keen analysis of men and movements, impartial judgment and restraint in denouncing any, characterize this history of 160 critical years in the history of the Church. Unforgettable are the author's impressions of the Faith as practiced in 1500, and his character portraits of Luther, Henry VIII, Cromwell, Erasmus, Ignatius Loyola, and the Popes of the period. Fascinating reading.

**Jedin, Hubert.** *A History of the Council of Trent*; tr. from the German by Dom Ernst Graf. Vol. 1. B. Herder. 618 p. \$15

A very scholarly history of the famous synod, the first of four volumes, which covers the subject to the opening Tridentine session. Book I deals with the papacy, general council, and reform; Book II with the obstacles to the convening of the Council. Voluminously footnoted, objective, and comprehensive.

**Lea, Tom.** *The King Ranch*; maps and drawings by the author. Little 2v. \$17.50

Generously illustrated, fully documented, and entertainingly written, this 160-year history of the most famous ranch in Texas devotes the first volume to its founder, the son of poor Irish immigrants. The second is given over to the big business and intelligent husbandry which has used all the resources of modern science to make it king-sized. Colorful, vigorous, enthusiastic Americana.

**Lord, Walter.** *Day of Infamy*, Holt. 243 p. photogs. \$3.95

The hour-by-hour reconstruction of the December 7, 1941, attack on Pearl Harbor, with a retrospect of events immediately preceding it. The author has sifted an amazing mass of testimony, plotted it carefully, and the result is an exciting, fascinating synthesis of the related and unrelated things that happened to thousands of disbelieving individuals.

**McAvoy, Thomas Timothy.** *The Great Crisis in American Catholic History, 1895-1900*. Regnery. 402 p. \$6

A documented account of the turn-of-the-century controversy on "Americanism" which turned the American hierarchy into two bitter camps. The author enumerates the individuals concerned; marshals the factors and situations here and abroad which complicated matters; and explains the extent to which Pope Leo XIII condemned the adaptation of Catholic practice to American environment.

**Majdalany, Frederick.** *The Battle of Cassino*. Houghton. 309 p. illus, maps. \$4

The author was an infantry officer who took part in the four assaults he de-

scribes. He assesses the tactics and describes the fighting with clarity and emotional immediacy. His judgment of General Clark is not gentle. From post-war interviews with Benedictines living in the monastery at the time he was able to discover how they reacted to the battles.

**Morton, Henry Canova Vollam.** *A Traveler in Rome.* Dodd. 374 p. illus. map on end paper. \$6

From his pension headquarters, the author toured Rome on foot, stopping at historic sites, including the Vatican and its library, and at present-day scenes including the restaurants. As he reports what he saw, a wealth of details unfold and the past comes alive, peopled by some challenging individuals.

**Neill, Thomas Patrick, and Schmandt, Raymond.** *History of the Catholic Church.* Bruce. 684 p. illus. charts, maps. \$8.75

American readers have reacted favorably to this objective, sound, readable history which departs from theology and apologetics to treat of the exterior events of the Church, emphasizing the modern age and the Church in the United States. Dr. Schmandt, a specialist in medieval history, wrote that section; the rest is Dr. Neill's. Attractive textbook format.

**Pattee, Richard.** *Portugal and the Portuguese World.* Bruce. 350 p. maps. \$7.50

Contemporary Portugal, government, colonies, and people, against a background of past glories.

**Ross Williamson, Hugh.** *The Day They Killed the King.* Macmillan. 208 p. illus. \$3.75

A crisp, dramatic narrative, at once sprightly and learned, about the day King Charles II of England was executed. The author knows 17th-century England, and it makes compelling reading to follow his checking of conflicting evidence about the events which took place on January 30, 1649, a day he maintains changed the course of world history.

**Shannon, James P.** *Catholic Colonization on the Western Frontier.* Yale Univ. Pr. 302 p. \$5

A thorough exploration of the ten colonies planted by Bishop John Ireland in western Minnesota, 1876-1881. Important as a contribution to the history of the Northwest, and to American Church history as well.

**Starkie, Walter Fitzwilliam.** *Road to Santiago; Pilgrims of St. James.* Dutton. 339 p. photogs. maps. \$5.95

A modern pilgrim, the famous boon-companion of gypsies and student of their lore, followed the route of old-time pilgrims from Arles, France, to the tomb of St. James, apostle and martyr, at Compostella, Spain. On the way, he passed through many historically significant places, and where these were not on his route he detoured sufficiently to take them in. As he described the sights

he encountered we get not a little of Spanish history, a good deal of Spanish countryside, and even more of Spanish character. A rather special book, but one rich in associations for Catholics, and wittily presented.

**Stewart, Sidney.** *Give Us This Day.* Norton. 254 p. \$3.50

The title comes from the last words of the saintly Father Cummings as he prayed the Our Father on the infamous Bataan Death March. The author, 21 at the time, shared the sufferings of his companions, watched them starve, suffocate, go mad, but the tone of his book is serenely calm, unresentful and admiring of the spiritual heroism which buoyed up individuals like Father Cummings. Not for the squeamish, but magnificent in its portrayal of the strength of the human spirit.

**Toynbee, Arnold Joseph.** *Study of History;* abridgement of v7-10, by D. C. Somervell; issued under the auspices of the Royal Institute of International Affairs. Oxford. 414 p. \$5

Readers who have met the editor's abridgement of the first six volumes of this monumental history will be eager to have this equally excellent condensation, in spite of the fact they will still disagree with Toynbee's conclusions on the role of the Catholic Church in the history of the world.

## FICTION

**Baldwin, Monica.** *The Called and the Chosen.* Farrar, Straus. 306 p. \$3.95

A compassionate and gently objective novel about the loss of a vocation, as ostensibly detailed in the diary covering the nun's fourteen years in an enclosed Order. Individuals, daily life, frictions, and rewards are part of it. Several pictures of wholly admirable people emerge. The tone throughout is deeply religious. Only the conclusion may strike some readers as contrived and unlikely. Well written and very human.

**Blixen, Karen Dinesen.** *Last Tales,* by Isak Dinesen (pseud.) Random House. 341 p. \$4

Twelve extraordinary tales, at once exotic and gothic, whose scenes are laid in France, Denmark, and Italy, told by a great stylist and storyteller. They vary in the telling: in mood, form, social level, wordliness, and other-worldliness.

**Carroll, Gladys Hasty.** *Sing Out the Glory.* Little. 370 p. \$4

The glory is America's in the first half of the 20th century, as dramatized in the lives of the citizens of a small town in Maine. There is Althea who watches the glory unfold as she grows to womanhood. And there is Owen who solves equitably and wisely many of the townspeople's problems. A sound interpretation of the brotherhood of man.

**Chase, Mary Ellen.** *The Edge of Darkness.* Norton. 235 p. \$3.50

The plot is slight, the New England

setting all-pervasive, and the characters memorable in this story about 90-year-old Sarah Holt's funeral. A novel of fortitude, self-reliance, and quiet radiance, all typified by the light the natives observe at twilight.

**Chavez, Angelico.** *From an Altar Screen; El Retablo; Tales from New Mexico.* Illus. by Peter Hurd. Farrar, Straus. 119 p. \$3.75

Seven enchanting stories of the Southwest, connected only by place and the patron-saint motif. Ranging from old Spanish days to the present, they capture the simple faith, wonder, and humor of a deeply believing people.

**Coccia, Carlo.** *Little Valley of God;* tr. by Campbell Nairne. Simon and Schuster. 244 p. \$3.50

A somewhat rambling novel which through sequential stories and discursive digressions tells what happened during one long hot summer to a group of people living in a remote section of Italy. To the Valley comes a stranger named Emanuel whose presence affects young and old, priest and layman, just and unjust. Slow reading, but told with honesty and occasional humor.

**Colum, Padraic.** *The Flying Swans.* Crown. 538 p. \$5

A poignant, nostalgic picture of Irish boyhood against a background of turn-of-the-century Ireland, which paints sensitively local manners and customs, family life, and great inner strength. Long, serene, and slow-moving, but effective.

**Costain, Thomas Bertram.** *Below the Salt.* Doubleday. 480 p. \$3.95

Central figure in this historical epic about King John and Runnymede is Eleanor, variously known as the Pearl of Brittany because she was beautiful, and the Lost Princess because her claim to the English throne was stronger than her uncle's. Set in a modern framework, the story is told by her husband's American descendant. Absorbing social commentary on the early 13th century.

**Deasy, Mary.** *O'Shaughnessy's Day.* Doubleday. 381 p. \$3.95

The "day" was the day he was buried, unmourned by any of the hundreds who attended his funeral. A ruthless politician, neither his wives, nor his sons, nor public opinion had deterred him from seeking and getting his own way. What that way was, and how his sons surmounted it, makes a suspenseful, well-plotted story with life-like characters and a vivid depiction of the first quarter of the 20th century. Excellent craftsmanship.

**De Wohl, Louis.** *The Glorious Folly; A Novel of the Time of St. Paul.*

The phrasing of the sub-title is important, since St. Paul shares the scene with Cassius Longinus whose spear had pierced Christ's side, and with the latter's family, as well as with sundry of the Roman great and notorious. A meaty novel, its crowded plot, parade of characters, dramatic sequences, and

wholehearted admiration for the early Christians will delight the DeWohl follower.

**Du Maurier, Daphne.** *The Scapegoat.* Doubleday. 348 p. \$3.95

An Englishman finds himself in the role of his French counterpart, unclued except for slight clues he picks up from his associates who think he is his French double. These include a sick wife, a possessive mother, a religious daughter, and a hateful brother, not to speak of a mistress. Such is the author's wizardry with words, we accept the situation and delight in the suspenseful unfolding of the story. This is literary craftsmanship at its cleverest.

**Flood, Charles Bracelen.** *A Distant Drum.* Houghton. 500 p. \$4.50

Basing his plot on the theme of a man's responsibilities to himself and others, the author has constructed a loosely plotted story about a young Harvard student who must decide between: (1) the law and writing; (2) marrying the girl or not; (3) completing his enlistment in the Army or obtaining release on the excuse of a previous injury. Sound in its judgments, excellent in its characterizations.

**Gironella, Jose Maria.** *Where the Soil Was Shallow.* Regnery. 374 p. \$4.95

Written previous to *The Cypresses Believe in God*, this is simpler, shorter, and narrower in scope, but just as complex. It concerns a young man, fatherless, whose mother's death leaves him rootless and empty. Instability expresses itself in a series of ventures, amatory and otherwise, each of which leaves him a step lower in the scheme of things. Some readers find him a symbol of the restless, irresponsible elements in Europe. Others simply dislike him.

**Hanley, Gerald.** *Without Love.* Harper. 245 p. \$3.50

About a toughminded, cynical gunman and soldier of fortune who has killed without scruple in the past but when a final job is proposed begins to take stock. Conscience and Catholic teaching take over as his sister, mistress, a priest, a policeman struggle against the orders of a vicious superior. Critics find the novel a reflection of Greene, and some find Hanley clearer and more readable.

**Horgan, Paul.** *Give Me Possession.* Farrar, Straus. 267 p. \$3.50

A competent, mature novel of fashionable materialistic Californians, which to some readers typifies the role the United States has stupidly played in international affairs. Mildly satiric, the novel is sound in its presentation of underlying spiritual forces, and in its balancing of personal responsibilities against charm and secure social position.

**Kennedy, Margaret.** *Wild Swan.* Rinehart. 310 p. \$3.75

A novel told on two time levels. It concerns the efforts of a script writer to uncover the presumed scandalous facts about a Victorian novelist, and the very real interest he comes to take in her

young relation. Interest-catching, about normal people, quietly and deftly told.

**LeFort, Gertrud von.** *The Wife of Pilate;* tr. by Marie C. Buehrle. Bruce. 63 p. \$1.75

Using the familiar framework of a letter written by an intimate of the central figure to her good friend, a distinguished writer suggests a possible effect of the Crucifixion upon Claudia Procula, Pontius Pilate's wife. Convincing and reverent, complex yet simply developed.

**MacLean, Alistair.** *The Guns of Navarone.* Doubleday. 320 p. \$3.95

A breathless story which manipulates a series of plausible, daring actions on the part of a British sabotage team on a suicidal mission to destroy a German gun emplacement on a tiny Mediterranean island. High quality, literary thriller for recreational reading.

**Mauriac, Francois.** *Lines of Life;* tr. by Gerald Hopkins. Farrar, Straus. 153 p. \$3.50

An elusive, compact story, deeply symbolic, of a French winegrower's family and the affair which boiled up between a daughter-in-law and a charming, profligate son. There are undertones of suffering which suggest universals contrasting the complacency of earthly life with lasting spiritual values. For the sophisticated, discriminating reader.

**Norway, Nevil Shute.** *On the Beach;* by Nevil Shute (pseud.). 320 p. \$3.95

Melbourne, 1963, with its inhabitants waiting for the radioactivity to reach them which for eleven years has been loose on the globe. Life in the northern hemisphere has been wiped out; the tick of the geiger counters is increasing in the south. And yet somewhere in America a radio transmitter continues to send. No miracle occurs. A despairing, implacable book which has been compared with Orwell's *1984*.

**O'Connor, Edwin.** *Benji; A Ferocious Fairy Tale.* Little. 143 p. \$4

A light-hearted whimsy which puts reverse English on the fairy tales of childhood. Here the sickeningly good little boy and his silver-chord Mummy get paid off, while Daddy and the dog come out of their respective doghouses. Viddy, viddy satiric fare for men.

**O'Connor, Frank,** pseud. *Domestic Relations.* Knopf. 260 p. \$3.50

Fifteen short stories, all but one of which have previously appeared in magazines. About the same common folk as in his other collections, these show the same superb discipline and even greater control. The Boston Irish reader may not like them.

**O'Faolain, Sean.** *The Finest Stories of Sean O'Faolain.* Little. 385 p. \$4.75

Twenty-seven short stories, all laid in Ireland, eight of which have not before appeared in collections. By an Irish writer considered both a social critic and one of the foremost short-story writers of our time, the tales show a disarming growth in mellowness over

the 30-year period of writing they represent.

**Richter, Conrad.** *The Lady.* Knopf. 191 p. \$3

A tightly knit plot, sensitively developed characters, and a communicable feeling for the mountains and deserts of its setting mark this brief novel of malice and violence in the New Mexico of the 1880's. The story unfolds surprisingly and irresistably.

**Roy, Gabrielle.** *Street of Riches;* tr. by Harry Binsse. Harcourt. 246 p. \$3.95

Sketches, reminiscences, full stories—eighteen in all—about a Catholic family in Manitoba, as related by the youngest of the eight children, now a mature woman. Connecting cord is the street on which they lived. Finely drawn characters, a picture of happy family life in spite of periodic adversity, a range of moods from humor through gentle irony to somberness, and a realization of human existence inevitably subject to sorrow and joy, all make an unusually rich, colorful book.

**Stolpe, Sven.** *Sound of a Distant Horn.* p. \$3.95

A complex religio-psychological novel based on the Christian doctrine of suffering and set in Paris. It concerns a young Catholic (more nearly agnostic) dying of cancer, a brilliant French Dominican whose faith is weak, and a cynical French doctor. There are undertones of existentialism, and points of similarity with Bernanos, Mauriac, and Greene.

**Tomlinson, Henry Major.** *The Trumpet Shall Sound.* Random House. 239 p. \$3.50

A quiet novel, to be read slowly and savored fully, which is a nostalgic reflection on the end of an old way of life—pre-war England. Its horizons are bounded by hope and acceptance rather than by rebellion and negation. Interwoven is the author's beautifully cadenced prose about the sea and the men who go down to the ships, as told by an old sailor to another character.

**Trevino, Elizabeth Borton de.** *Even As You Love.* Crowell. 242 p. \$3.50

In a story of two North American women in Mexico, we observe the impact of one culture upon another. One woman is a convert, happily married to a Mexican; her sister is a non-Catholic escaping from a shaky marriage. The former has fully accepted the values of her adopted land; the latter finds her problems solved by them, too. Sensitive, perceptive, and steeped deeply in Catholic atmosphere, this is a delightful novel.

**Walsh, Maurice.** *Danger under the Moon.* Lippincott. 224 p. \$3

For the relaxed mood, a mystery story told with "easy Irish charm." Women will like this better than will men.

**Wibberley, Leonard.** *Take Me to Your President.* Putnam. 186 p. \$3.50

Straight-faced spoofing wherein a na-

tive of a Yorkshire village, called Mars, accidentally takes off in a top secret rocket ship and, landing in the United States, gets his chance to talk world leaders into peaceful international relations. The undercurrent of realism, the sly jibes at famous figures and well-known conditions, give political meaning to what might otherwise be merely another imaginative flight.

## YOUNG PEOPLE'S BOOKS

### For Ages 5-9 years:

**Geisel, Theodor Seuss.** *The Cat in the Hat*; written and illus. by Dr. Seuss (pseud.). Random House. 61 p. \$2

A nonsense tale which uses only 223 different words, about two children who were entertained on a rainy day, while their mother was absent, by a cat in a hat. Funny rhymes, fantastic pictures, and an altogether original idea.

**Langstaff, John M.** *Over in the Meadow*; with pictures by Feodor Rojankovsky. Harcourt. 26 p. \$2.75

An old counting song, originally Scottish and long sung in the Appalachian regions, is slightly adapted here. Charming pictures of animals, birds and insects in the meadow invite the child observer to count them. Music and rhymes are gathered together again at the end of the book.

**McCloskey, Robert.** *Time of Wonder*; illus. by the author. Viking. 12½ x 9½ inches, 63 p. \$3.50

With boldly colorful double-spread illustrations and with rhythmic prose, the quiet, plotless story of a summer on a Maine island runs its course. Eye-catching, breath-taking, thought-provoking.

**McGinley, Phyllis.** *The Year without a Santa Claus*; pictures by Kurt Werth. Lippincott. 10½ x 8½ inches, 28 p. \$3

A seasonal but, in its unpreachy lesson, a year-round story of six-year-old Ignatius Thistlewhite's suggestion to the children of the world to give Christmas presents to Santa Claus, since the old saint has announced he is too tired to give them to the children. Lighthearted and witty, this is for the whole family, regardless of age.

**Politi, Leo.** *The Butterflies Come*; illus. by the author. Scribner. 10 x 8 inches, 27 p. \$2.75

How small Lucia and Stephen excitedly watch the fall arrival of emigrating Monarch butterflies in the Monterey Peninsula. Older brother explains its meaning to little sister and tells her about the Butterfly Festival held in its honor. Almost plotless, but the lovely colors and the feeling for nature make it a perfect book with which to introduce nature study to young children.

**Silverman, Mel.** *Ciri-biri-bin*; pictures by the author. World. 11½ x 8½ inches, 34 p. \$2.50

Mario loved to sing, but neither in his home nor in the whole Italian colony could he find an audience. True, he had a try-out to sing from the bandstand at the Feast of San Gennaro but he forgot the words to his song. With the help of the hurdy-gurdy man, Mario got his chance after all. The illustrations, while not distinguished, are bright and exuberant.

### For Ages 9-12 years:

**Benary-Isbert, Margot.** *Blue Mystery*; tr. by Richard and Clara Winston; illus. by Enrico Arno. Harcourt. 190 p. \$2.95

Annegret helps to solve the mystery of the disappearance of a rare blue gloxinia and in doing so comes to fuller appreciation of her family. Good feeling for the countryside (Thuringia), nature, and people. Excellent characterization and, as always with this writer, good writing.

**Bishop, Claire Huchet.** *Toto's Triumph*; illus. by Claude Ponsot. Viking. 127 p. \$2.50

During a bitter winter in the midst of France's postwar housing shortage, 10-year-old Nicolas' friendship with the landlord's parrot staved off his family's eviction long enough for Abbé Pierre to issue his famous call to the people of Paris. French setting and atmosphere are realistically sustained; the narrative is well-paced and consistent with a young boy's thinking.

**Curtayne, Alice.** *More Tales of Irish Saints*; illus. by Brigid Rynne. Sheed. 139 p. \$2.75

Twenty-one short wonder tales about 19 famous Irish saints, Patrick, Brigid, Columcille, Brendan, and Ciaran among them, to whom strange and sometimes amusing things happened. Effortlessly told.

**Ferris, Helen**, comp. *Favorite Poems, Old and New*; illus. by Leonard Weisgard. Doubleday. 598 p. \$4.75

A fat volume, attractively illustrated, containing over 700 traditional, familiar poems known to mothers and loved by grandmothers. A delightful preliminary chapter, "Poetry at our house," suggests the rewards which come from family reading-aloud sessions.

**Lavin, Mary.** *A Likely Story*; drawings by Nora S. Unwin. Macmillan. 78 p. \$2.50

When Packy brought home strange tales from the Tubridys, his mother called them a likely story. Hence when the little gentleman of the Shee invited him to live with the Little People, not in a cave but inside a hill, Packy went along for the sake of the story he could tell the Tubridys. He knew all along his mother would call his experience a likely story. By a Hawthornden Prize winner, this is a perfect little tale, complemented by illustrations as authentic as its atmosphere.

**Norton, Mary.** *Bed-Knob and Broomstick*; illus. by Erik Blegvad. Harcourt. 189 p. \$3

An English spinster who teaches piano and is an amateur witch puts a spell on a bed-knob belonging to three likable children. Twisted clockwise it takes them anywhere in the present; counter-clockwise, in the past. They visit a South Sea isle and narrowly escape cannibals; they go back to Charles II's London and bring back to the 20th century an ineffectual necromancer. Good humor, straight-faced surprise, and adventure make a delightful story.

**Sleigh, Barbara.** *Carbonel, the King of the Cats*; illus. by V. H. Drummond. Bobbs. 253 p. \$2.75

When a witch goes out of business, she sells her broomstick to 10-year-old Rosemary. For good measure a black cat of Royal Blood is thrown in. The exciting summer is spent trying to undo the spell on the cat so he may regain his rightful place as King of the Cats. Charming, controlled fantasy.

**Todd, Mary Fidelis.** *Song of the Dove*; illus. by the author. Kenedy. 187 p. \$2.95

The author makes Saint Catherine Labouré a convincingly real person, and her spiritual strength inspiringly impressive. Well written and gently illustrated.

### For Ages 12-16 years:

**Adams, Dorothy.** *Cavalry Hero, Casimir Pulaski*; illus. by Irena Lorentowicz. Kenedy. 190 p. \$2.50 (American background bk.)

Though this contains a colorful account of the youthful Pulaski and life on a Polish manor, over half the book is devoted to his services to the fledgling American republic. His organization of a cavalry force is exciting, his generous use of his own funds impressive. An authentic record, with dialogue freely introduced.

**Asimov, Isaac.** *Building Blocks of the Universe*. Abelard-Schuman. 265 p. \$3

The author discusses the 101 chemical elements, some at chapter length, others in related groupings, bringing out their discovery, naming, present-day uses, compounds and place in the periodic table. Invaluable for first-year chemistry and physics students; fascinating for individual exploration by the good reader.

**Bergaust, Erik.** *Rockets and Missiles*. Putnam. 48 p. photogs. \$2

Convenient for quick identification of the rockets mentioned in newspaper headlines are short text and pictures for some 48 different types, grouped in five categories, i.e. Research, Army, Air Force, Navy, and "Missiles of Tomorrow." A brief Introduction describes the principles of the rocket; a Terminology defines a short list of words.

**Best, Allen Champlin.** *The King's Jewel*, by Eric Berry (pseud.) Illus. by Frederick T. Chapman. Viking. 189 p. \$2.75

A richly-tapestried story of Alfred's England, centered in a youthful Saxon impatient with Alfred's careful strategy and long-term planning. The contrast between the battle-loving Northmen and the pitiful Saxon army led by a king responsible for feeding them, resting them, nurturing education and religion, and formulating a code of laws, is very effective. At the King's side is the saintly Bishop Aser.

**Boeke, Kees.** *Cosmic View; The Universe in 40 Jumps*. With an Introduction by Arthur H. Compton. Day. 48 p. illus. \$3.25

With 40 carefully scaled pictures, a Dutch schoolmaster shows the range of distance and size between the edge of the known cosmos, some thousand million galaxies away, to the nucleus of the sodium atom. A literally breathtaking book, completely unique in subject and presentation, this is indispensable for general and specialized science classes.

**Coombs, Charles.** *Rockets, Missiles and Moons*. Morrow. 256 p. photos. diagrs. \$3.75

Although published before sputnik-mutnik and the unsuccessful Vanguard attempt, this simply presented history of rocketry and description of tests at Cape Canaveral in the intercontinental and intermediate range missiles, counter-weapons, and satellites, plus possible future moon-travel, is not out of date. It throws considerable light on the difficulties faced in putting a satellite into space. A profusion of illustrations and examples enliven the book. Glossary.

**Daly, Maureen.** *Twelve Around the World*; illus. by Frank Kramer. Dodd. 239 p. \$3.50

Interviews with 12 teenagers from Iceland to Nigeria (but no Iron Curtain or Asiatic country) give an overview of the national economy, social customs, and home and school life. Interesting for individual reading, and excellent, easy collateral reading for world history, current problems, and modern language classes.

**Derleth, August William.** *Columbus and the New World*; illus. by Dirk Gringhuis. Farrar, Straus. 190 p. \$1.95 (Vision bk.)

Motivated by a vow Columbus is said to have made when shipwrecked at 25, this straight-forward, uncolored story-biography stresses the Navigator's intention to serve God in all the remarkable discoveries he made. The author has based his factual material on the Madariaga and Morison biographies.

**De Wohl, Louis.** *St. Joan, the Girl Soldier*; illus. by Harry Barton. Farrar, Straus. 189 p. \$1.95 (Vision bk.)

Simply and forcefully written, this story-biography makes the Saint's background and personality stand out vividly.

**Dillon, Eilis.** *Island of Horses*; illus. by

Robert Pious. Funk & Wagnalls. 218 p. \$2.95

Off Connemara on Galway Bay was a deserted, haunted island where two boys found a heard of wild horses, descendants of animals from the Spanish Armada. And so set off an exciting, dangerous adventure. Told with humor, excellent atmosphere, mystery, and distinctive characterization, this is superior writing.

**Eifert, Virginia Louise Snider.** *Mississippi Calling*; illus. by Manning de V. Lee. Dodd. 255 p. \$3.50

A compelling, affectionate history of the Mese-Sebe and its valley from the carboniferous age to the present, which describes explorers, settlers, wars, pilots, the Eads Bridge, and the capricious, powerful flow of the river. For good readers.

**Garrison, Webb Black.** *Wonders of Man; Mysteries That Point to God*, by Gary Webster (pseud.) Sheed. 152 p. \$2.50

That man is the "supreme product of the purposeful work of a Creator" is demonstrated by the wonders of his skin, feet, vision, speech, and red cells, and by his memory, perception, sleep, language, and creativeness. The author examines these, citing many famous theories and explanations.

**Gunther, John.** *Meet North Africa*; with Sam and Beryl Epstein. Pictures by Grisha. Harper. 244 p. maps. \$2.50 (A Meet the World bk.)

An adapted version of the author's *Inside Africa* in which the chapters on Morocco, Tunisia, Algeria, and Libya are expanded and brought up to July, 1957. This clarifies understanding of one of the most troublesome conditions in world politics, and throws light on current newspaper headlines. It is good for Roman and medieval history classes, too. Readable and timely.

**Halacy, Dan. S.** *Fabulous Fireball; The Story of Solar Energy*. Macmillan. 154 p. photos. \$3

Simply and calmly the author considers the theory of, findings in, and inventions which use solar energy, or may do so in the future. Only through this power will space travel be possible, he believes. Many clear-cut photographs show solar engines.

**Harris, Mary Kathleen.** *A Safe Lodging*; illus. by Donald Bolognese. Sheed. 153 p. illus. \$2.75

The "lodging" was a priest-hole in which gentle Bishop Challoner hid from the mob when the Gordon riots broke out over restoration of civil rights to English Catholics. It was "safe" because the little birthday-girl who discovered him refused to tell his whereabouts to her kidnappers. The story is outstanding for period treatment, for character delineation, and for the build up in the reader of a sense of the panic which seized the girl.

**Hogben, Lancelot.** *Wonderful World of Energy*; illus. by Eileen Aplin and

others. Garden City Books. 12½ x 9½ inches, 69 p. \$2.95

Striking pictures and graphs in color match the author's text in outlining briefly man's slow struggle to develop mechanical power. From the human muscle, alone and later implemented by sledge and slope, lever, capstan and gear, the narrative progresses to use of gravity, steam, electricity, and atomic power, with a look to the wonders of the future. An arresting, exciting book.

**Hopkins, Joseph Gerard Edward.** *Colonial Governor, Thomas Dongan of New York*; illus. by William Wilson. Kenedy. 184 p. \$2.50 (American Background bk.)

Young Catholic readers should know about the unrequited services of the first Catholic governor of New York, about the obstacles he encountered, the fortune forfeited. Soberly told, the book gives a good picture of colonial politics.

**Kjelgaard, James Arthur.** *Wolf Brother*. Holiday House. 189 p. \$2.75

Written to show the Apache's side of the winning of the West, this is a sympathetic story of a 16-year-old's return to a wretched reservation, after six years in a Jesuit school. Forced to join an outlaw band, he is captured, sent to Florida for confinement, escapes, and goes back to Arizona to put into practice the obligations laid on him by his Jesuit teacher and his outlaw chief—to show his people how to live the white man's way. Plausible, historically accurate, effectively told.

**Lavelle, Elise.** *The Man Who Was Chosen; The Story of Pope Pius XII*. McGraw. 156 p. photos. \$2.75 (Whittlesey House bk.)

Factual in its biographical details and very successful in revealing the warmth, strength and saintly personality of its subject, this further amplifies the record with very appealing photographs.

**Lawson, Robert.** *The Great Wheel*; illus. by the author. Viking. 188 p. \$3

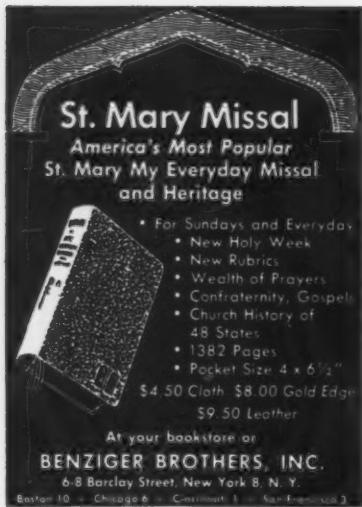
With good humor, knowledgeable detail and enchanting drawings, the author tells of Con Kilroy's part in the building of the Ferris Wheel for the Chicago world's fair of 1893. Con was Irish, 18, and in love with his job and a girl he had met on shipboard. The combination is irresistible.

**Lewis, Hilda Winifred.** *The Gentle Falcon*. Criterion. 256 p. \$3.50

About the little seven-year-old French Princess, Isabella, who became the wife of 32-year-old Richard II of England. Told by her teen-aged cousin and attendant, this is a full-bodied, flavorful story of 14th-century England and France, based on sound historical data and incorporating fine ideals of loyalty and devotion. For ages 14 and up.

**Moseley, Daisy Haywood.** *Blessed Robert Southwell*. Sheed. 182 p. \$2.75

Unusual for its picture of 16th-century student life at Douai, for its smooth incorporation of bits of Southwell's



poetry into the narrative, and for its dexterous interweaving of other Jesuits' activities with those of the martyr beatus in avoiding Elizabeth's agents.

**Ogburn, Charlton.** *The Bridge*; illus. by Eveline Ness. Houghton. 68 p. \$2.75  
A quiet, perceptive portrayal of the attachment between a 14-year-old girl and her grandfather, a fisherman. Both love the isolation and wildlife of their island home and resent her uncle's attempt to persuade the old man to sell it. A bridge connecting the island to the mainland threatens their peace of mind. The plot is slight; the mood, characterization, and depiction of a hurricane, outstanding.

**Peattie, Donald Culross.** *Rainbow Book of Nature*; illus. by Rudolf Freund. World. 319 p. \$4.95

Beautiful in pictures and words in this guide to "the marvelous interrelation-

ship of all Nature," which introduces young people to plants and animals that live in desert, pond, meadow, barn, forest and shore, and to animal society. A 19-page list of materials for further exploration (books, magazines, films, recordings) is classified and annotated. One of the truly distinguished books of the year.

**Ravielli, Anthony.** *An Adventure in Geometry*; illus. by the author. Viking. 117 p. \$3

A handsome picture-text on geometric design which relates geometry to the beauty and wonders of nature and the universe. Strong, rhythmic drawings in bold color, and simple legends, demonstrate the basic designs in plane and solid geometry. This makes disarming supplementary material for art and geometry classes, or for private exploration.

**Reilly, Robert T.** *Red Hugh, Prince of Donegal*; illus. by Dirk Gringhuis. Bruce. 155 p. \$2 (Catholic Treasury bk.)

A story of Hugh Roe O'Donnell, from his 15th to his 19th year, which covers his kidnaping and three-year imprisonment at Elizabeth's orders to prevent the O'Neils and O'Donnells from joining forces against the English. His escape is suspenseful and exciting, though the telling is sometimes awkward.

**Riedman, Sarah Regal.** *Antoine Lavoisier, Scientist and Citizen*. Nelson. 192 p. \$2.75

Factual biography, with no dialogue supplied, of "the father of modern chemistry," who was also a humanitarian, social reformer and, with others, formulator of the metric system and modern chemical nomenclature. Vigettes of Franklin, Priestly, and Cavendish also appear. This book will enliven the chemistry class.

**Sheehan, Arthur, and Sheehan, Elizabeth.** *Father Damien and the Bells*; illus. by Leonard Everett Fisher. Farrar, Straus. 174 p. \$1.95 (Vision bk.)

A rosary in one hand, a hammer in the other, is the picture these authors draw of the beloved apostle to the lepers. Events in his earlier years share the stage with those of his service on Molokai. Father Damien emerges a full-sized figure.

**Trevor, Meriol.** *Sun Slower, Sun Faster*; illus. by Edward Ardizzone. Sheed. 217 p. \$3.25

In a series of episodes, two English children of modern times slip back into time, century by century, thanks to the power of the agnus dei the girl is given. In each century, they observe some phase of Catholic society. Interest-compelling, and very well written.

**Wibberley, Leonard.** *John Barry, Father of the Navy*. Farrar, Straus. 157 p. \$2.75 (Ariel bk.)

Factual biography, with dialogue introduced, which stresses Barry's seamanship, daring, ingenuity, persistence, and Catholicity. Interesting reading and inspiring in its account of the men of the Revolution who gave services, fortune, and life in the cause of freedom.

**Wibberley, Leonard.** *Kevin O'Connor and the Light Brigade*. Farrar, Straus. 186 p. \$2.75 (Ariel bk.)

An Irish boy, evicted with his mother during the 1854 famine because they could not pay the rent, and in trouble with the constabulary because of an attack on the landlord, joins the Hussars in time to take part in the battle of Balaclava. He recovers the black opal carried to Russia 200 years before by an ancestor. A neat combination of historical fact and imagination, this is a splendid adventure story.

## Making Secondary School More Catholic (Continued from page 459)

take turns in suggesting an intention for the prayer before class. Thus in one school it was not uncommon to hear on Monday: "Let's say this Hail Mary for rain—the crops need it"; Tuesday: "We'll say the *Anima Christi* for Sister's intention. She looks as if she's had a hard day"; Wednesday: "Let's say the *Memorare* for the souls in Purgatory." This may take a few days to initiate, but if the students take turns around the room, each would know ahead of time and could be prepared to start when the tardy bell rings;

### A Few Minutes of Mental Prayer

(5) Try three or four minutes of mental prayer before the first class each morning. This can be on some phase of the life of Christ or of the saints, the mysteries of the Rosary, or some phrase of a familiar prayer. The teacher can sit behind the seated students. Sug-

gest a composition of place: "Let us go in spirit to the holy home of Nazareth." Make the suggestions concrete: "What do we see there? The boy Jesus is bringing His Mother water for the evening meal. Mary is happily preparing their frugal supper. Sounds of a hammer striking against wood are mingled with the deep tones of a psalm sung softly by Joseph, as he puts the finishing touches on a cradle for one of the villagers. This is a happy home. Why? Because each of the members is thinking of someone else. Each, too, is happy in doing a humble task in a poor home. Am I doing as much to make my home happy? Am I willing to sacrifice my time, my pleasure, myself for others? What can I do to make my home a little happier today?" Each one thinks quietly for a few moments, forming a resolution for the day. The short mental prayer period ends with an aspiration, a Hail Mary, or simply a devout sign of the cross. Anything that can be done to make the prayer less routine and more personal is to be encouraged. (Continued in April)

# AUDIO VISUAL EDUCATION

## The Instructional Value of Sacred Music

By Rev. Elmer F. Pfeil, S.T.L., B.Mus., St. Francis Major Seminary, Milwaukee, Wisconsin

Father Pfeil delivered what follows at the 6th CAVE Convention at Milwaukee, April 1957. The session was a lecture-demonstration, the demonstration coming first, for practical reasons. His demonstration consisted of various types of good church music: several Gregorian chants, some sixteenth century polyphony, and even a small contemporary piece. They were sung by a dozen members of the St. Francis Major Seminary choir. The numbers were chosen to illustrate the ideas expressed in the second half of the lecture: the different ways in which music can have instructional value. His text shows—within the framework of the papal encyclicals—the values which the Church herself finds in all worship that is sung.

Father Pfeil is in his tenth year as director of music, choir-master, and professor of Gregorian chant at St. Francis Major Seminary, Milwaukee, Wis. He is also chairman of the seminary division of the National Catholic Music Educators Association.

ST. AUGUSTINE DESCRIBES his long-delayed entrance into the Church in Book Nine of his Confessions. He looked back on that event with the following reflection: "The days were not long enough as I meditated, and found wonderful delight in meditating, upon the depth of Your design for the salvation of the human race. I wept at the beauty of Your hymns and canticles, and was powerfully moved at the sweet sound of Your Church's singing. Those sounds flowed into my ears, and the truth streamed into my heart: so that my feeling of devotion overflowed."<sup>1</sup>

St. Augustine was baptized in the year 387 A.D. In those days the city of Milan was in the throes of bitter persecution by the heretical Arians, and Augustine himself was "stirred to excitement by the disturbed and wrought-up state of the city."<sup>2</sup> The faithful remained day and night in the church, ready to die with their bishop, the saintly Ambrose. In their long vigils they found strength and consolation in the practice of singing together. In fact, "it was at this time that the practice was instituted of singing hymns and psalms after the manner of the Eastern churches, to keep the people from being altogether worn out with anxiety and want of sleep."<sup>3</sup>

In the years that followed (we learn from Book Ten of the Confessions) Augustine often fluctuated in his

attitude toward singing in church. When he found the sounds of the melodies that accompanied the psalms of David so extremely pleasing to his ears, he was tempted to banish them from the church. Yet when he reflected that it was the inspired words of God which breathed life into these melodies, and that he was moved not by the singing but by the things that were sung, he gave his approval to the custom of singing in church, "that by the pleasure of the ear the weaker minds may be roused to a feeling of devotion."<sup>4</sup>

While it is not our purpose to trace the history of sacred music from Augustine's day to our own, it is interesting to note that the problem which confronted Augustine had to be faced again and again. In fact, it can safely be said that the history of church music could be written around the struggle for supremacy between the sacred texts and the melodies which clothed them. Sometimes, as in Gregorian chant, there was a maximum of prayer and a minimum of music. At other times the sacred words were smothered beneath the musical drapery thrown about them.<sup>5</sup>

### Sounds Flowed into My Ears

When the Church admitted the arts into the House of God they became, in the words of Ralph Adams Cram, "almost sacramental in character and were called upon to play their part in the symbolical expression of the loftiest and most tenuous spiritual values, and the communication of these among men."<sup>6</sup> It is certainly in this sense that St. Augustine's words must be understood: "Those sounds flowed into my ears, and the truth streamed into my heart."

In theory, at least, the arts have always remained the dedicated handmaids of the Church's worship. Unfortunately, however, artists have sometimes lost sight of the sole reason why the Church has admitted the arts into her worship—as auxiliaries to devotion, to be guided always by the principle: art for worship's sake. While the principle of "art for art's sake can never be justified, this is true all the more of religious

and sacred art where colors and lines, sounds and harmonies, are called upon to reflect the Divine Beauty and communicate the truths of faith often in intimate connection with acts of divine worship.<sup>7</sup>

History leaves no doubt about the role which the Church has played in fostering the progress of the arts, "admitting to the service of worship everything good and beautiful that genius has been able to discover throughout the centuries."<sup>8</sup> She has always opened her doors wide to the artist who can help her carry out her ministry more effectively.

### Role of Handmaid of Worship

To music has been given the role of a very special handmaid of worship. In fact, says Pius XII in his recent encyclical *Musicae Sacrae Disciplina*, "sacred music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves."<sup>9</sup> Unlike the other arts sacred music enters into the very fabric of worship. By means of the whole beautiful world of sound the church musician has been called upon throughout the centuries not only to add splendor to the sacred ceremonies, but also to enhance and make more "alive" the very words of divine worship.

In his encyclical *Mediator Dei* Pope Pius XII pointed out one of the urgent needs of our times with these significant words: "The most pressing duty of Christians is to live the liturgical life."<sup>10</sup> Here is an echo of the burning desire of Pope St. Pius X to draw all the faithful to participate actively "in the sacred mysteries and the public and solemn prayer of the Church," a participation which he called the indispensable source of the true Christian spirit.<sup>11</sup> In its fullest and deepest sense this liturgical life has a two-fold purpose: giving to God the worship due to Him, and sharing in the treasures of divine grace dispensed by the Church through the seven channels instituted by Christ, the sacraments, and especially the Holy Eucharist.

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The audio-visual character of the liturgy needs no apologist. Ceremonies and gestures, incense and lighted candles, statues, paintings, and stained-glass windows, the chants of priest and people, the architecture of the House of God—each of these exists for the very same reason: "to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their senses of sight and hearing."<sup>12</sup> Thus it was inevitable that the liturgy had to become in the course of the centuries a teacher par excellence.

If the faithful are to live the liturgical life, that is, if their daily lives are to be integrated through a vital relationship to the Holy Sacrifice of the Mass, then the treasures of the prayer-life of the Church must be made meaningful to them. The liturgy must be allowed to speak to the present generation as it did to the faithful long ago. The responsibility for unfolding the riches of the liturgical life rests squarely on the shoulders of everyone charged with the spiritual guidance of the faithful. It goes without saying that in this vital educational work all the audio-visual handmaids of the liturgy will have to play their traditional roles but adapted to twentieth century eyes and ears.

Serious responsibility also falls upon architects, artists, sculptors, and musicians. Each will have to re-examine his own work in the light of searching questions such as these: are the works which I create servants of the liturgy or not? Do they aid the faithful in turning to God? Are they a help or a hindrance in disposing the faithful to receive in themselves the graces which God has in store for them?

Against this background I would like to submit for very brief consideration (by everyone seriously interested in the restoration of liturgical living) six ways in which sacred music has value as a handmaid and instrument of the liturgy. Each is an avenue along which church musicians and liturgists can travel together to make the worship of the Church a more meaningful experience for the faithful.

1. *Music can add splendor to the sacred ceremonies.* In an age when church spires are often dwarfed by skyscrapers, and human hearts are empty in the midst of material plenty, it may be more difficult

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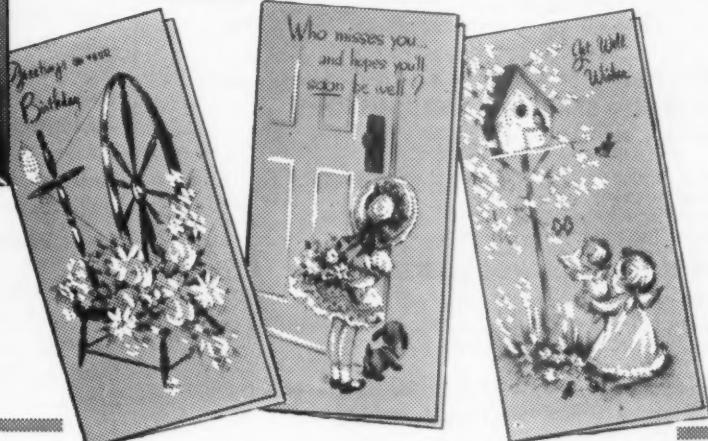
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than in the ages of faith to awe the faithful with the majesty of the House of God. The singing of a special mass on a festive occasion; a majestic processional played on the organ; a solemn "Ecce Sacerdos" heralding the arrival of a Bishop—these are but a few examples of how sacred music can be an aid to devotion, so that the faithful will exclaim as Jacob did: "This can be nothing other than the house of God; this is the gate of Heaven."<sup>13</sup>

2. *Music can create an atmosphere of worship.* This seems to be one of the areas most neglected by church musicians, although it is exploited effectively (as background music) in many phases of human activity. To cite only one example, a few well-chosen organ preludes, played as the worshippers enter God's House, might help to shut out the noise of the world and flood their hearts with peace.

### Adds Efficacy to Texts

3. *Music can add greater efficacy to the sacred texts.* In his *Motu Proprio* on sacred music St. Pius X left no room for doubt that this was the real reason why the Church had allowed music to become what he called "an integral part of the solemn liturgy." "Since its principal function is to adorn with suitable melody the liturgical text proposed to the understanding of the faithful, its proper purpose is to add greater efficacy to the text itself, so that by this means the faithful may be more easily moved to devotion and better disposed to receive in themselves the fruits of grace proper to the celebration of the sacred mysteries."<sup>14</sup> The thinking of Pius XII in *Musicae Sacrae Disciplina* is exactly the same, although his words are even more pointed. Sacred music "should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively."<sup>15</sup>

Even those who are least responsive to the subject-matter of this paper have never imagined the Church's solemn worship without music. But they treat the sung parts of the Mass as a kind of incidental accompaniment to what is happening at the altar. From such a point of view it does not really make a lot of difference what is sung and how it is sung, excepting of course the chants of the celebrant. This kind of thinking has destroyed the bridge of divine worship between the sung-prayer of the priest at the altar and the sung-prayer that comes from the choir-loft or from the pews.

It will take many hands working together, plus a lot of education, to rebuild that bridge of worship. Above all, the individual worshipper must be taught that his worship as a member of the Mystical Body of Christ far surpasses his individual, subjective religious experiences. Until this communal idea catches fire the sacred words of the liturgy will rarely come to life, and such desiderata as congregational participation, raising the standards of the parish choir, and improving hymn

singing will remain the problems they are today.

4. *Gregorian chant can show the universality of the Church.* In his encyclical *Musicae Sacrae Disciplina* Pius XII calls Gregorian chant a "precious treasure." He exhorts all entrusted with the care of souls to see to it "that the faithful from their earliest years should learn at least the easier and more frequently used Gregorian melodies, and should know how to employ them in the sacred liturgical rites, so that in this way also the unity and universality of the Church may shine forth more powerfully every day."<sup>16</sup> In 1947 our Holy Father had urged the hierarchy "to promote with care congregational singing. . . Let the full harmonious singing of our people rise to heaven like the bursting of a thunderous sea and let them testify by the melody of their song to the unity of their hearts and minds, as becomes brothers and the children of the same Father."<sup>17</sup> In days when the world seems to be falling apart at the seams the chant together with the Latin words of the liturgy can show forth the unity and universality of the Mystical Body of Christ, so that the faithful will feel at home wherever they may be.

Pius XII is not unaware of the difficulties which the use of the Latin language entails. Hence, he urges pastors of souls to explain frequently (both during and outside of Mass) the texts of the chants to the choir and also to the entire congregation, so that they can achieve at least a "quasi-participation."<sup>18</sup> St. Thomas Aquinas, in speaking of the spiritual advantages of prayer that is sung, makes the interesting observation that even if some of the faithful do not understand what is sung, "yet they understand why, viz. for God's glory; and this is enough to arouse their devotion."<sup>19</sup>

5. *Vernacular hymns can serve as a sort of catechism.* It is significant that Pius XII in his encyclical *Musicae Sacrae Disciplina* twice takes up the subject which he calls "religious music," i.e., music used outside the actual liturgy of the Church. Hymns (as this music is called) "can exercise great and salutary force and power on the souls of the faithful. . . . Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted."<sup>20</sup> Such hymns should be simple in words and melody, sound in doctrine, and possess a religious seriousness and gravity. Because vernacular hymns can be learned and understood so easily "they also serve as a sort of catechism."<sup>21</sup>

#### Good Hymns Not Scarce

The impression is sometimes given that there is a scarcity of good hymns, and that no satisfactory hymnals are available. This is not true. Furthermore, there are many occasions when vernacular hymns may be sung: at Low Masses, before and after High Masses, and at all non-liturgical services. Despite the fact that the cost is not prohibitive and that parish organizations are at hand to form the nucleus in establishing a program of hymn singing, far too many



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churches are filled with what Pius XI called "detached  
and silent spectators."

6. *Appreciation of the musical heritage of the Church has some instructional value.* It is a rather disturbing fact that by far and large the faithful are totally ignorant of the glorious musical heritage of the Church. The pity of it is that they do not even suspect, for example, that the very same worship which they attend Sunday after Sunday has inspired two of the artistic achievements of all time: "the precious treasure of Gregorian chant," and the glories of fifteenth and sixteenth century polyphony. They have been fed instead on a diet of theatrical masses and sentimental hymns, all totally alien to the spirit of worship. On this point Mr. A. T. Davison, the Harvard University choirmaster, wrote a few years ago: "The low estate of Protestant church music is axiomatic, but it is no less than tragic that the older church has to so great an extent forsaken her honorable heritage."<sup>22</sup> Even in those places where the quality of the music sung is worthy of the Holy Sacrifice of the Mass it is nevertheless true that no one has bothered to build for the faithful a bridge of divine worship between the choir-loft and the altar.

To appreciate fully the musical heritage of the Church, that music should be heard in its proper setting, i.e., in the liturgical action which inspired it. The type of musical appreciation contemplated here is therefore not the academic kind, merely listening to some of the excellent recordings of fine church music, although even this type of listening can be turned in the direction of the living liturgy. The ideal appreciation is one that grows side by side with the development of liturgical living among the faithful.

The abundant life of the Church through the centuries should be for the faithful today a source of joy which no one can take from them. Why should those outside the fold pay glowing tributes to the musical heritage of the Church, and Catholics not even know that such a heritage exists? Why should the faithful not be buoyed up with honest pride, for example, when they hear the ancient songs of the Church or even more so when they sing those songs themselves?

### **Effective Spiritual Nourishment**

In conclusion, it is important to keep always in mind, as Ernest B. Koenker has said so well, that "singing is not the most important aspect of the (liturgical) revival, but perhaps the joy in the newly discovered treasures of the liturgy with which they sing is."<sup>23</sup> All instructional value attributed to sacred music finds its true meaning in the Eucharist. Pius XII, who should have the final word on this subject, refers all that he says about sacred music in *Musicae Sacrae Disciplina* to this one central idea that sacred music has a mission to accomplish, which is, to contribute "to the more effective nourishment of spiritual life among the faithful."<sup>24</sup>

After such considerations it comes as no surprise to learn that Pius XII thinks of sacred music in terms of a genuine apostolate and of all who have dedicated their lives to it in terms of apostles. "All who use the art they possess to compose such musical compositions, to teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many and various ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully."<sup>25</sup>

<sup>1</sup> *Confessions of St. Augustine*, translated by F. J. Sheed, (New York, 1943), p. 193. <sup>2</sup> Ibid. <sup>3</sup> Ibid., p. 243f.

<sup>4</sup> Cf. Alfred Einstein, "The Conflict of Word and Tone," in *The Musical Quarterly*, July 1954.

<sup>5</sup> *The Catholic Church and Art*, (New York, 1930), p. 31f.

<sup>6</sup> Cf. Pius XII's *Musicæ Sacrae Disciplina* (1955), par. 25ff.

<sup>7</sup> Pius X, *Motu Proprio on Sacred Music* (1903), par. 5. <sup>8</sup> Par.

<sup>9</sup> Pius XII, *Mediator Dei* (1947), par. 197. <sup>10</sup> Ibid., Introd.

<sup>11</sup> *Musicæ Sacrae Disciplina*, par. 27.

<sup>12</sup> Genesis 28, 17 (Msgr. Knox's translation).

<sup>13</sup> Pius X, op. cit., par. 1.

<sup>14</sup> *Musicæ Sacrae Disciplina*, par. 31. <sup>15</sup> Ibid., par. 46.

<sup>16</sup> *Mediator Dei*, par. 194.

<sup>17</sup> *Musicæ Sacrae Disciplina*, par. 48f. Cf. also Most Rev. Albert Stohr, Bishop of Mainz, "The Encyclical 'On Sacred Music and its Significance for the Care of Souls,'" in *The Assisi Papers* (Proceedings of the First International Congress of Pastoral Liturgy, Assisi-Rome, Sept. 18-22, 1956), published by the Liturgical Press (Collegeville, 1957), p. 194.

<sup>18</sup> Summa Theol., II-II, Qu. XCI, Art. 2, ad quintum.

<sup>19</sup> *Musicæ Sacrae Disciplina*, Par. 37. <sup>20</sup> Ibid.

<sup>21</sup> *Church Music* (Cambridge, 1952), p. 3.

<sup>22</sup> *The Liturgical Renaissance in the Roman Catholic Church* (Chicago, 1954), p. 164.

<sup>23</sup> *Musicæ Sacrae Disciplina*, par. 1. <sup>24</sup> Ibid., par. 38.

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## EVALUATES Audio-Visual Materials

### St. John's Catechism

#### The Creed

The St. John's Catechism, in Sound Filmstrip Series produced by St. John's University, New York, is an audio-visual presentation of the material of the Baltimore Catechism, No. 2. It consists of three sections, "The Creed," "The Sacraments," and the "Commandments," each section being composed of ten units. The first two sections are available, the last is in production.

Each unit comprises three elements: (1) a filmstrip, consisting of approximately 60 frames of original art work in Eastman color; (2) a dramatization, in ten minutes, synchronized to the filmstrip on a 12", standard-speed, R.C.A. unbreakable record; (3) a Lesson Plan, printed on the back of each record sleeve, describing objectives, procedure, ten points of doctrine, six basic questions (which are also placed at the end of the filmstrip, and keyed to appropriate pictures), eight supplementary questions, and finally, suggested pupil prayers and resolutions.

The stated purpose of each unit is twofold: to teach the lesson of the Baltimore Catechism to which it is keyed, and to make the lesson practical in the lives of the students.

Cost of "The Creed" is \$150. Individual units are priced at \$15. Various package plans are available. Material may be previewed for a ten-day period. For further information write to the distributor: Declan X. McMullen Co., Inc., 839 Stewart Ave., Garden City, N. Y.

#### The Creed-Series Evaluation

**Analysis:** This analysis of the series is merely a summary of the evaluations of the individual units, supplemented by knowledge gained from correspondence with the

chairmen of the evaluating committees.

The series received scores of "A" or excellent in the categories of "Theology, Philosophy, and Authenticity." The teachings of the faith are presented adequately and accurately. The philosophy of education regarding the nature and purpose of man as presented in the series was consonant with Catholic teaching.

The general rating for "Psychology" averaged to B+ or good, since three units received an "A" rating, one a "C" and the remaining six were scored "B." Introductions, in general, are based on the principle of apperception by which the mind is led from the known to the unknown. Analogies are plentiful, and usually well chosen; examples are used profusely to illustrate the definitions.

In certain cases the exposition of doctrine, both in voice and picture, proceed too rapidly for easy mental assimilation. There are certain cases where illustrations are not considered to be useful or apt.

The ratings for "Curriculum Correlation" and "Utilization" averaged to "B+" or good. In the former case, four of the units were given a score of "A" and six were assigned a "B" rating. In the latter case there were three "A's," six "B's" and one "C." The series is adapted in vocabulary level and suitability of images to children of the intermediate grades. It was considered useful for supplementing the text for either introductory or review purposes. It was also considered helpful in junior high school, and with certain reservations for adults. With regard to "Utilization," or the effectiveness of the tool in providing

#### Chairmen of CAVE Evaluating Committees

**Rev. Michael F. Mullen, C.M., M.A.**, General Chairman. Father Mullen is director of the production, *St. John's Catechism in Sound Filmstrip*, an undertaking of the University. A graduate of St. Joseph's College, Princeton, N. J., and Catholic University of America, he has been teaching at St. John's University, Brooklyn, N. Y., in the teachers college, for the past ten years.

**Rev. Joseph A. Coyne, O.S.A.**, Chairman, Chicago Committee. Father Coyne is the dean of the technical department of St. Rita High School, Chicago, and has been a teacher of physics there for the past twenty years. Having long since found the use of visual aids helpful both in science and shop classes, he has built up a library of films and filmstrips covering the subjects in his department, and has equipped the department with all types of visual aids for teachers.



**Rev. Leo E. Hammerl, M.A., M.S.Ed.**, Chairman, Buffalo Committee. He is associate superintendent of schools, Buffalo. He started and has been directing the diocesan film program since 1946. His film library offers use of 416 titles, one-fifth suited to high schools. He was trained in Catholic schools in Buffalo and at St. Bonaventure College.

**Sister Mary Gratia, R.S.M.**, Chairman, New York Committee. Sister is dean of Mercy College, Tarrytown, New York.

a teaching experience beyond that accomplished by other methods, there was divided opinion. The problem centered on the use of a recorded dramatization accompanying filmstrips. The recording enriches the pictorialization and often aids in clarification of the doctrine. However, there is a disadvantage in that the teacher cannot interrupt the presentation when she feels that further explanation is necessary. There was question as to whether use of the review questions at the end of the presentation would properly meet this need.

The scores under "Organization" averaged "B" or good. There was generally found to be a unity and coherence in the filmstrip which results in a clarity of doctrinal presentation. The procedural steps of preparation, presentation, assignment and follow-up (discussion, mental prayer and resolution) help to organize the material into a psychological entity. "Technical Quality" received a general rating of "B+" or good. Pictures and voices generally are clear and natural. In some cases there was noted too strong a contrast in the tonal quality of the voices. A question was also raised concerning the suitability of the picture and voice used to symbolize God the Father, also the image used to represent the Mystical Body. Music and sound effects were generally considered to be in good taste.

The ratings for "Interest Appeal" and "Desirable Outcomes" averaged to "B+" or good. In both items the scores were four "A's," five "B's" and one "C." The recordings have an advantage in creating and sustaining interest because they enrich the vividness of the pictorial presentation. The suggested meditations and resolutions found in the Lesson Plans were considered to be opportunities for the teacher to develop in her pupils understandings, attitudes, and habits for Christian Social Living. In some cases the reviewer thought that more motivational and guidance techniques might have been built into the filmstrip itself.

**Appraisal:** This series on the Creed, explaining the catechism question and answer in a pictorialized narration, does a worthwhile job in vitalizing textbook material. Saint John's University, the pro-

ducer and the Declan X. McMullen Co., Inc., the distributor, have made a valuable contribution to the field. The general rating for the series is "B+" or good. It merits the CAVE Seal of Approval.

REV. MICHAEL F. MULLEN, C.M.  
General Chairman, CAVE Evaluating Committees

### Basic Training for Altar Boys

This is a sound filmstrip designed to aid in the training of altar boys to assist the priest at Low Mass. Produced by the Society for Visual Education, it consists of a filmstrip of 81 frames in color (photographs) keyed to a narration on a double-faced  $33\frac{1}{3}$  record running approximately 18 minutes. A book of instructions accompanies the filmstrip and record.

The filmstrip is based on the *Book of Ceremonies* by O'Connell and Schmitz. It was directed by Fr. Daniel J. O'Callaghan, S.J., photographed by John E. Kuhlman, New Orleans, and has the approval from the Archdiocese of Chicago. For further information write: Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Illinois.

**Description.** This sound filmstrip, consisting of eighty-one pictures in beautiful color, presents the various responses and actions of altar boys serving a parochial, community, or conventional Low Mass. Preceding these pictures is a very fine introduction on the importance of the Holy Sacrifice of the Mass and the honor which is given to the prospective altar boys in having the opportunity to serve Christ.

	55	65	75	85	95
Theology					
Philosophy					
Psychology					
Authenticity					
Correlation					
Organization					
Technical Quality					
Utilization					
Pupil Interest					
Outcomes					

**Analysis.** This educational device is a splendid aid in the training of prospective altar boys. The fact that the pictures are in color tends to hold the interest of the altar boy

trainee. The Latin responses given simultaneously with the proper actions and positions relative to the Mass, heightens the effectiveness of the sound filmstrip. Primary and recency of impression are important educational factors, consequently the explanatory message at the beginning of the film should be repeated, in substance, at the end, to impress the altar boy trainees with the important role the server has in the Mass. At the frame depicting the consecration both servers ascend to hold the chasuble; this movement involving both servers is optional as are a few other variations in the serving of Mass.

**Appraisal.** Every priest or Sister whose duty it is to train altar boys will more than welcome this project. The use of such an audio-visual device helps to train a large group of boys at one time. It will be very effective in giving the altar boy trainees a very precise and distinct pronunciation of the Latin responses.

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## Epistle of St. Jude

(Continued from page 445)

upon the Greek) is to reprove those who are wavering in the faith. The second class have yielded, very likely to the promptings of the ungodly men, but they can still be saved. The third class are those who have fallen and there does not seem to be any hope of recalling them; the Christians are to be merciful in their thoughts towards them, but they should be fearful, and should not come in contact with them. (Read Jude 20-23)

### Solemn Doxology

In a solemn doxology Jude speaks to "God our Savior through Jesus Christ," to whom belongs "glory and majesty, dominion and authority, before all time, and now, and forever. Amen." The stress on dominion and authority strikes a final blow on these men who despise authority! (Read Jude 24-25)

As short as is this epistle, it is filled with references to many of the sublime doctrines of the Church. The Trinity is mentioned (20-21); Jesus Christ is the Master and the Lord, a clear indication of His divinity. (4, 21, 25). Life everlasting awaits the Christians who are faithful and who continually hope for it (21, 24). Eternal punishment awaits those who lead immoral lives and who despise authority (5-8, 13, 15). The existence of good and bad angels is indicated (6, 8-9).

Grace, faith, salvation, prayer, mercy, glory, love of God: these are all mentioned as part of the Christian life, just as they are today. The familiar phrase "through Jesus Christ our Lord" occurs in verse 25. Historical incidents from the Old Testament are used as examples by St. Jude as he warns and instructs his readers, who also had been taught by the apostles. The Christians are to labor to strengthen their faith (20); they are to be prudent in their dealings with lax, wavering, or fallen Christians (22).

As one looks over the above list of doctrines and instructions in the epistle of St. Jude, one experiences a feeling of being at home! This letter is Christian, and the Catholic who knows anything about his Catholicity will find the same doctrines, the same instructions, the same warnings that he hears from the pulpit and that he reads in modern spiritual writers.

### Summary

Author: St. Jude, "the servant of Jesus Christ and the brother of James." Also called Thaddaeus. Very likely a cousin of our Lord. Known today as the saint of the impossible!

Time: Probably between 62 and 67 A.D.

Place: Difficult to determine; in view of the fact that he was writing to Jewish Christians and that he mentions St. James, who was known to these Christians, it might be conjectured that he wrote in or near Palestine.

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## Audio-Visual News

### New Low-Cost Phonograph Introduced by Califone

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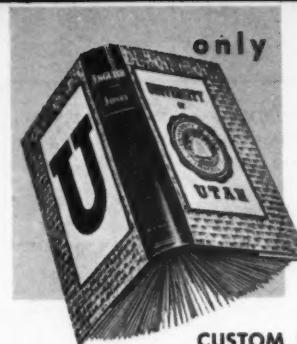
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### Recollection

(Continued from page 486)

life of the soul, but through recollection, the theory is put into practice. The soul turns to Him to re-evaluate its aims in the light of His presence. By firmly turning from immediate concerns, the soul contacts Christ in such a way that it sees that only one thing is necessary—to work for the glory of God. No matter how many and great are its apostolic works, God really doesn't need them to achieve His plan. In the blazing light of Christ, it realizes that these works can bear no fruit unless they are brought under Christ.

To be concluded in the next issue



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**Book Reviews**  
(Continued from page 471)

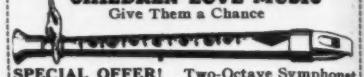
of power. On one of the gates of Constantinople, the hub of the civilized world, was inscribed: "Christ our God, guard thy city from all disturbances and wars. Break victoriously the force of the enemy." Savage hordes battered these walls in vain. The author is at his best in describing the flavor of life in this city of contrasts. It contained as many churches as there are days in the year. Numerous houses of retreat were havens in a round of feasts and tournaments. The monasteries were little cities in themselves. Art and the intellectual life flourished in spite of the crime and brawling in the streets. Eventually, social demoralization was a cause of Byzantium's decline and fall.

After discussing the seeds of destruction within this vast empire, the author devotes the last section to discussing the contributions of the East to the West, the best known of which is in the realm of art. Byzantium championed Christianity against the Arabs and the Turks. Intellectually, it preserved civilization from the barbarians. It was the teacher of the Slav and Arab East, having the most advanced civilization of the Middle Ages. Any one of these makes a worthwhile reason for studying the Byzantine Empire. Rutgers University Press plans to publish other volumes in their Byzantine Series to make available to the contemporary reader more insight into this often misinterpreted, tremendously alive era.

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